

ADULT LEADER

*A Journal of Christian Education and Church Work; with Study
and Teaching Material for the Uniform (International) Lessons*

BERKELEY BAPTIST
DIVINITY SCHOOL
LIBRARY

A
U
G
U
S
T

1
9
3
6

I No. 8



REDLANDS VALLEY, FROM SMILEY HEIGHTS, CALIFORNIA

The American Baptist Publication Society
1701-1703 Chestnut Street, Philadelphia, Pa.

Bibles for Gifts and Reward

PRACTICAL HELPS BIBLE

No. B28—AMERICAN STANDARD VERSION

This is the latest edition of the American Standard Bible. Printed from new plates, just off the press. Note the bold-face, self-pronouncing type.

Specimen of Type

dren of is'ra-ël, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? 14 And God said unto Mō'sēs, I AM THAT I AM: and he said, Thus

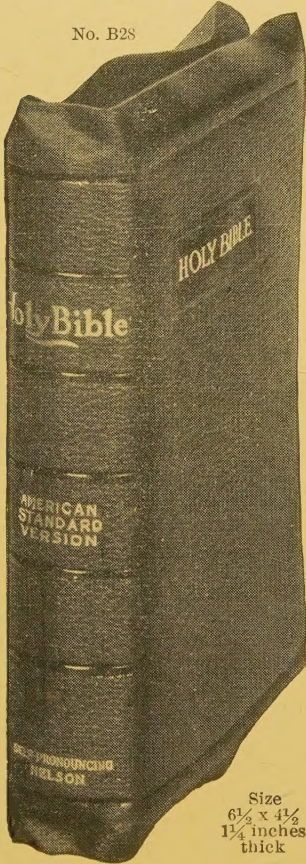
shall ask of her neighbor, her that sojourneth in her jewels of silver, and jewels and raiment: and ye shall p upon your sons, and up daughters; and ye shall the E-gyp'tians.

4 And Mō'sēs answerēd said, But, behold, they

¹ Or, I AM, BECAUSE I AM. Or, I AM WHO AM OR, I WILL BE THAT I WILL BE

² Heb. Ehyeh. From the same root s

No. B28



Size
6 1/2 x 4 1/2
1 1/4 inches
thick

Printed on fine quality Bible paper. Handy pocket size—4 1/2 x 6 1/2 inches, 1 1/4 inches thick. Easy to read and to carry. All proper names marked for pronunciation. Presentation Page, 16 Illustrations (8 in color) and 6 colored maps at the end.

Following the Old and New Testaments is an entirely new series of practical and useful helps in the study of the Bible, edited by Sydney A. Weston, Ph. D., and includes many interesting articles by well-known scholars that will prove of great interest: The Church School, How We Got Our Bible, How to Read and Study the Bible, Summary of the Books of the Bible, An Outline of Old Testament History, The Life of Jesus in Outline, The Country in Which Jesus Lived, Great Characters of the Bible, Great Passages in the Bible, and Search and Find.

In addition there are also included Favorite Hymns, Prayers, Jesus' Prayers, The Miracles of Jesus, Measure, Time, and The Parables of Jesus. All printed on fine white Bible paper from new type. A beautiful Bible that anyone will be glad to own.

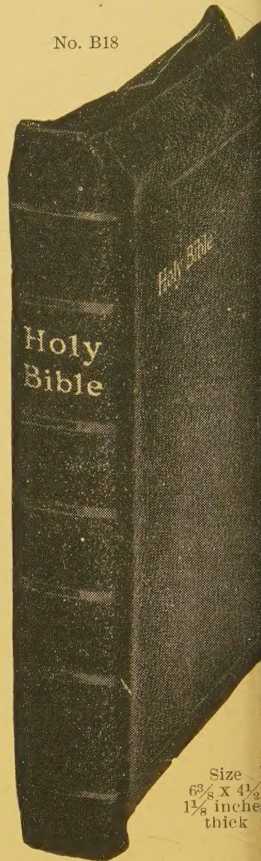
Bound in Artificial Leather, with Morocco grain, divinity circuit style, overlapping covers, round corners, red under gold edges, Headbands and marker. Gold side and back stamps.

THE STUDENT'S BIBLE

No. B18—AUTHORIZED OR KING JAMES VERSION

This edition of the Holy Bible is printed from clear bold-faced type and is self-pronouncing. Printed on the finest quality of white opaque Bible paper. The book is handy pocket size—6 3/8 x 4 1/2 x 1 1/2 inches. The binding is the finest that can be secured on a book of this price. Illustrations in full colors are scenes from the Bible. There is also a presentation page in colors.

No. B18



Size
6 3/8 x 4 1/2
1 1/2 inches
thick

This Bible contains eight full-page colored maps, and 64 pages of Helps to Bible Study. These Helps are as follows: Index of Texts for Christian Workers, Synopsis of the Books of the New Testament, Our Lord's Character and Offices, The Parables of Our Lord, The Miracles of Our Lord, The Prayers of Jesus Christ, A Harmony of the Four Gospels, The Discourses of Our Lord, The Sermon on the Mount, The Dispensations of Our Lord, Warnings and Promises of Our Lord, Table for Daily Bible Reading, showing Three Systems for Reading the Bible Through in a Year, and many other important aids to Bible study.

Specimen of Type

Jesus feeds five thousand: he walks on the sea.

ST.

CHAPTER 6

1 Jesus feeds five thousand: 19 he walks on the sea to his disciples. 22 The people flock to him; 32 he declares himself the bread of life. 66 Many disciples forsake him; 68 but Peter confesses him.

AFTER these things Jē'sus went over the sea of Gāl'i-lee, which is the sea of Ti-bé'ri-as.

2 And a great multitude followed

14 Then those men, who had seen the miracle that he did, said, This is of a prophet that should come into the world.

15 ¶ When Jē'sus perceived that they would take him by force, to make king, he departed again, and mountained himself alone.

Bound in Genuine Leather, divinity circuit style, overlapping covers, round corners, red under gold edges. Headbands and marker. Gold side and back stamps.

Your Choice of Either Bible for Only \$2.00

THE AMERICAN BAPTIST PUBLICATION SOCIETY

1701-1703 Chestnut Street, Philadelphia

16 Ashburton Place, Boston
1107 McGee Street, Kansas City

72 E. Randolph Street, Chicago
505 Washington Mutual Bldg., Seattle

313 W. Third Street, Los Angeles
223 Church Street, Toronto

Be Sure to Include Tax in States where Sales Tax is in Force

—USE THIS COUPON FOR CONVENIENCE—

(Send to Our Nearest House)

For the amount of \$.....enclosed, please send, all charges prepaid, the following Bibles:

.....copies Practical Helps Bible, No. B28.copies The Student's Bible, No. B18.

Name..... Street Address.....
City..... State.....

ADULT LEADER

VOL. XII AUGUST, 1936 No. 8

MILES W. SMITH
Editor-in-Chief Sunday School Publications
MITCHELL BRONK
Editor of ADULT LEADER

Published Monthly by
THE AMERICAN BAPTIST PUBLICATION SOCIETY
(THE JUDSON PRESS)

OWEN C. BROWN, Executive Secretary
ELVIN L. RUTH, Treasurer
HARVEY E. CRESSMAN, Business Manager
1701-1703 Chestnut Street, Philadelphia, Pa.
Boston Chicago Los Angeles
Kansas City Seattle Toronto

PRICES: Single copy, \$1.00 per year; in quantities, 20 cents
quarter, 80 cents per year.

Entered as second-class matter December 7, 1917, at the post-
office at Philadelphia, Pa., under Act of March 3, 1879. Accep-
tance for mailing at special rate of postage provided for in Section
362, Act of October 3, 1917, authorized on July 3, 1918.

PRINTED IN U. S. A.

CONTENTS

	PAGE
EDITORIALS	225
PHILIP AND THE ETHIOPIAN. <i>John Snape, D. D.</i>	226
THE TRUE BASIS OF PRAYER. <i>Thomas J. Cate</i>	227
THE CHRISTIAN AND CAPITALISM. <i>Rufus W. Weaver, D. D., LL. D.</i>	228
THE LAKE GENEVA CALL TO CHRISTIAN ADULTS	230
SEASON'S PROGRAMS FOR THE WORKERS' CONFERENCE. <i>Bernice H. Robbins</i>	231
THE EVERY MEMBER PLAN. <i>Wouter Van Garrett</i>	233
BEHOLD YOUR FAMILY DOG. <i>Percy R. Hayward</i>	234
THE ORGANIZED CLASS	235
RECENT BOOKS	236
MEMOR, OLD AND NEW	238
INTERNATIONAL SUNDAY SCHOOL LESSONS	239
ORDER OF SERVICE	256

Building Together a Christian Community

In the October LEADER we shall publish the first of a series of articles on this general theme, which is the "interdenominational emphasis" for 1936-1937. The title of the first article will be "What Difference Do Churches Make?" and the writer, Bishop Francis J. McConnell, of the Methodist Episcopal Church. This will be followed by "Is Evil Too Strong for Divided Forces?" by Dr. Ivan Lee Holt, pastor of St. John's Methodist Episcopal Church South, St. Louis, and President of the Federal Council of Churches of Christ in America; "Are There Too Many Churches in Your Town?" by Dr. Mark A. Dawber, Department of Rural Work, Board of Home Missions and Christian Extension of the Methodist Episcopal Church; "Communities Which Have Achieved," by Leo Mayer, Director of Research, International Council of Religious Education; "The Unchurched—Who and Where Are They?" by Dr. Samuel C.icheloe, professor in the field of social ethics, Chicago Theological Seminary, and specialist in community surveys; "The Community as Educator," by Hugh Hartshorne, professor and research special-

ist, the Divinity School, Yale University; "The Coordination of Character-Building Agencies in the Community," by Dr. Kenneth S. Beam, special field agent of the National Probation Association and specialist in the coordination of community character-building agencies; "Rethinking Community Organization for Christian Service," by Dr. J. Quinter Miller, General Secretary of the Connecticut Council of Churches and Religious Education; "The Church's Responsibility for Its Community," by Dr. James Myers, Industrial Secretary of the Federal Council of Churches of Christ in America; "How Churches May Engage in Social Action," by Dr. James Myers. The articles will deal with the place of the educational approach; the value of a united front on the part of Christian agencies; under what conditions legislative outcomes are to be sought; ways of studying situations and of avoiding erratic or biased positions.

A Series of Temperance Articles

Likewise, beginning with our October number, we are planning to give the readers of ADULT LEADER some up-to-date discussions of the liquor problem, as a church and church school issue. There will be six articles in all—one each month. They will be written by the famous Deets Pickett, Director of Education and Research of the Board of Temperance, Prohibition and Public Morals, Methodist Episcopal Church.

Yes, Things Are Different

We are constantly being reminded that things are different now from what they used to be—ethical and social views and values, that is. There has no doubt been a pronounced upsetting and tearing down and shifting about in morals and religion during the past generation—or even in the past decade—and deplorably little reconstruction. We don't need to be told this. The epithets "old-fashioned," "back-number," "Puritan," "passé," "Victorian" and "pre-World War" are being widely distributed, while we ourselves have much to say of the supersophistication, speed, daring, questionable conduct and loose-living of both the young and the old of our day.

Nevertheless

In the face of all this it is imperatively incumbent upon the Christian teacher to remind people, and keep reminding them, that moral and religious values are just as valid today as they used to be, as they ever were; that right is still right and wrong still wrong. Nietzsche talked about revaluing the values. That is all nonsense. God can blot out sin, forgive it, but to make sin righteousness would be beyond even his omnipotence. The Jews of the Old Testament had a point of view in very many respects widely at variance

from ours, but when we read that Old Testament's "Thou shalt's" and "Thou shalt not's" they sound as fresh, logical and imperative as though they were formulated yesterday. Young people especially are easily confused and misled in this respect, and the religious educator must not neglect the duty of setting them straight.

If Then—Now

Neither public opinion, nor a majority of the votes, nor legislation, nor propaganda can change moral values. If rum was a curse in 1886, it is in 1936. If the United States acutely needed to get rid of the Louisiana Lottery back there in the eighteen seventies it cannot afford now to legalize lotteries. If Roger Williams was justified in insisting upon soul-liberty three hundred years ago, it is right for some of

our contemporaries to suffer for their beliefs. If the Declaration of Independence was worth while in Thomas Jefferson's time, it is in ours. A change of society does not alter the evils of divorce. Neither rewriting, nor translation, nor exegesis affects one jot or tittle of the Bible's truth. If social wrongs had been condemned by the prophet Amos in Samaria, they must be by the preachers of New York and Chicago. The fact that my neighbors do not pray will have nothing at all to do with my finding in prayer an incomparable resort and last resort. No man could number the attempts that have been made through the centuries to blast the Rock of Ages, but the story of them is scarcely worth telling. I wonder if the words "eternal" and "everlasting," that are so plentiful in Scripture, are passing out of religious parlance. I hope not; they are reminders—and reassuring.

Philip and the Ethiopian

By JOHN SNAPE, D. D., Los Angeles, California

The Rev. Dean Hamilton, of Burbank, Calif., is the founder of the "Fellowship of Philip." It is a method of wayside evangelism. Hamilton, well-dressed, carrying a brief-case under his arm and a smile upon his face, has literally "thumbed" his way across our Western States, sowing the seed of the Kingdom. He picks his man by picking his car—usually one of the better "makes"—and after being invited to a ride, awaits an opening in the conversation with his new-made friend, and presently "preaches unto him Jesus."

Not once has he been rebuffed; more than once on long trips he has been invited to be the stranger's guest overnight at a good hotel. The "eunuchs" this modern "Philip" has won in this way number up into the hundreds. He has recently written a book on the "Fellowship of Philip," setting forth his experiences and methods. It is a thrilling story of remarkable romances in evangelism, and fittingly finds its warrant and warmth in the "Philip and the Eunuch" story we are to study this month. Certainly the conversion and baptism of the Ethiopian treasurer illustrate the "Fellowship of Philip" and encourage us all in wayside evangelism.

Candace was queen of the Ethiopians, and probably reigned at Meroe. Addis Ababa is the present capital of Ethiopia, and was established by Emperor Menelik II in 1892. Ethiopia is one of three independent countries still existing in Africa, Egypt and Liberia being the other two.

There are now left only 420,000 square miles of what was once a vast domain. How much of it will be left

after Mussolini's bombers have shattered and scattered its cities and villages nobody can tell. When there appears there may be no independent Ethiopia.

Menelik united the empire by conquest; Haile Selassie has developed its national consciousness. He calls himself the "Conquering Lion of the Tribe of Judah, King of Kings," and traces his lineage back to the traditional alliance of the Queen of Sheba with King Solomon.

Ethiopia has been Christian since about A. D. 33, when Frumentius was consecrated bishop by the Coptic Church in Alexandria. The chief cathedral is the central feature of Addis Ababa. It was built to commemorate the victory of forty years ago when Menelik stopped the advance of the Italians. This cathedral carries down to the present time the concept of Solomon's Temple, with its Holy of Holies, the traditional repository of the Ark of the Covenant.

Lent is strictly observed by all Ethiopians, high and low. There are two government hospitals now functioning in the capital. Carefully selected young Ethiopians have been sent to England, France, Switzerland and America for advanced training and education, and eventually they will become the leaders in the new education of Ethiopia. Haile Selassie is an educated man.

The civilization of Africa was ancient when Greece was young. How much the romantic conversion of the treasurer of Candace had to do with the evangelization of Ethiopia cannot be certainly known. Eusebius speaks of him as the first Gentile convert to Christianity. Irenæus hints of a tradition that he afterward

ached the gospel to the Ethiopians and baptized
adace.

Traditions are the poetry and piquancy of history;
are not the facts of history. We wish we could
ainly know that this prominent man, under the
v of his new experience, did go down into Ethiopia
ust as Philip went south into Gaza—and preach
us, and make many converts. That would indeed
the rational expectancy and the natural hope.
ely there must be a close connection between the
version of the eunuch and the fact that Ethiopia
early in the progress of Christianity “stretched
h her hands unto God.”

The other day I heard the editor of an Oregon
spaper addressing a group of ministers, say: “His-
y revolves in cycles; civilization advances in cycles;
as grow in the minds of growing men; reforms re-
ed in one decade are adopted in the next; the
ple, mystified and restless under the depression, and
ping for remedies through political expedients, are
ut to turn to the church; this is the church’s oppor-
ity.”

And this editor was not a churchman. He styled
self a “realist, not an idealist.” God grant that the
or in this case was indeed a true prophet! There
some talk, in some quarters, about the “Coming
rival,” and it is a good thing to talk about. It is
ally “talked about”! How long shall we talk about
and how long wait for it? And how shall we recog-
e it when it comes? Shall the old days of Edwards
Knapp and Moody be repeated? Shall we once
in see men by the hundreds turning to God, with a
y light on their faces, a new song in their hearts
the fragrance of a new confession on their lips?
shall we be content to drift along in perfect satis-
ion as to results, and perfect helplessness as to
ditions?

f the “Coming Revival” is coming, shall we let it
e and go while we go on forever with the same old
fference to the requirements of God and the high
vileges of believers? Or, shall we set our sails to
h the buoying of the divine breath, and be carried
the tides of incoming power into richer and newer
itual experiences?

Someone has characterized the Welsh Revival as
Nation’s Wistfulness for God.” Wouldn’t it be
ious to be living in a time that witnessed a world’s
fulness for God?

What form the world’s wistfulness for God might
e can only be conjectured. Whether the day of the
oden tabernacle and the sawdust trail will come
in, who can tell? Whether there shall be a deepen-
of “concern” and a heightening of emotion? But
day of Philip and the method of Philip will never
—the day when a tactful evangelist may “contact”
nquiring soul and lead him through truth to Light.

Dr. Henry C. Mabie was wont to define evangelism
as “putting the soul on the clew to its own salvation.”
President E. Y. Mullins called it “the quest for the
individual.” Fred B. Smith declared that “individual
evangelism is the work of leading individual men to a
saving knowlege of Jesus Christ as the Son of God.”
F. Watson Hannen says, “The object of evangelism
is to get men and women, folks, into right relation
to God.”

If we were to risk a definition of our own it would
be to say that “evangelism is such a presentation of
Jesus Christ to men as to win their acceptance of him
as Saviour, and their acknowledgment of him as
Lord.” And that is the Philip method.

The method of Philip was a simple method indeed:
(1) Philip was under the direction and guidance of
the Spirit (Acts 8:29); (2) he tactfully “con-
tacted” the man to be evangelized (ver. 30); (3) he
explained difficulties and preached Jesus (ver. 35);
(4) he encouraged symbolic confession of Jesus as
Lord (ver. 36-38); (5) he left immediately (ver. 39);
(6) the convert went on his way rejoicing (ver. 39).

Philip unfolded the whole evangel. On the part of
the Ethiopian there was intelligence, desire, humility,
confession; on the part of Philip tact, interpretation,
self-erasure.

“Can the Ethiopian change his skin?” But the
Spirit of the Lord can change his heart.

The True Basis of Prayer

By Thomas Jefferson Cate, Malden, Massachusetts

Everyone who prays desires to pray effectively, yet
is conscious of a lack of full understanding of prayer.
The disciples through their contact with Jesus realize
that he is a master of the art of prayer. They come
to him with a request which voices our desire, as well
as theirs: “Lord, teach us to pray.” In response
Jesus makes answer: “When ye pray, say, ‘Our
Father . . .’” This is much more than address; it is
the recognition that prayer is a vital transaction be-
tween persons. The one who prays is more than a
mere suppliant. He is a child appealing to his Father.
Real prayer requires a filial spirit, and in this address
to God is a pledge of such an attitude. There is here
claim of likeness. There is intimacy and assurance.
The attitude implied determines what one may ask;
anything that is within the Father’s sovereignty;
whatever is consistent with the Father’s purpose of his
child. The Father has imposed upon himself the
obligations of fatherhood. He has declared that he
will be influenced by his children’s prayers. There are
conditions of effective prayer, and these the children
may discover. The true basis of prayer is relation-
ship; its guaranty God’s Fatherhood. “When ye pray
say, ‘Our Father.’”

The Christian and Capitalism

By RUFUS W. WEAVER, D. D., LL. D.

(The following is an excerpt from Dr. Weaver's *The Christian Faith at the Nation's Capital*, a recent volume in the Publication Society's The Judson Press Sermons.¹)

Jesus nowhere condemns the possession of property. He never denounces the ownership of lands, goods or money. But he does lay emphasis upon the deceitfulness of riches; he warns his disciples against the corrupting power of covetousness; he solemnly points out the perils incident to the accumulation of earthly treasures and the utter impossibility of serving God and Mammon. There is nothing in his words to indicate that he fails to realize that private property and the buying and selling of goods are an indispensable basis upon which the necessary framework of the social order is built. He does not consider the possession of wealth an evil in itself. His parables that deal with the use of money clearly indicate this. Men and women of means are welcomed into the circle of his disciples. He recognizes the right of the individual to hold and administer the wealth he possesses. Jesus is not an anticapitalist. In the parables of the Talents and the Pounds, he teaches the sin of the non-use of money; in the parable of the Rich Fool he teaches the sin of the misuse of money, and in the parable of the Rich Man and the Beggar, he teaches the sin of the abuse of money.

The value of a study of the course of Christian history, covering the past nineteen centuries, grows out of the fact that we see how those who were striving to live in accordance with the teachings of Jesus tried to adjust themselves to social and economic change. Both their successes and their failures furnish us instruction. New occasions have always led to the recognition of new Christian duties. We are inclined to think that social change, such as we are witnessing, is something new, that the Christians of the past never faced such complex and difficult problems as do we of the modern world. The student of history, fully aware of this complexity in our situation, would not agree with such a conclusion. The Christian leaders in every age have had to answer the question: How can the teachings of Jesus be rightly and effectively applied to the conditions we now face? We of today may express this inquiry in the following way: What is the relation that ought to exist in our time between organized Christianity and the organized economic order? Before undertaking to answer this question, however, let us consider the four attitudes that have been assumed in

the past by organized Christianity toward the business world.

The first attitude was that of ascetic aloofness. The way to be good, thought many Christians of the fourth and fifth centuries, was to flee from the world to live as hermits in the desert, and by fasting and other austerities to bring the physical into subordination to the spiritual. In this period the Christian leaders agreed that to charge interest for money loaned to another was to commit the sin of usury; that was contrary to Scripture; and contrary to nature for it was possible thereby for one to live without labor—the philosophically-minded added that it was contrary to the teachings of Aristotle! The moral lender by the fourteenth century was virtually outlawed. Price-fixing controlled the sale of manufactured goods in the medieval markets. The Roman Catholic Church held that society was a spiritual organism, and that the church had a divinely bestowed right to control the existing economic system. From this it followed that all economic activities, whatever they were, should be directed in the interest of moral and spiritual ends. It was a magnificent ideal—but it failed.

The second attitude to be taken by the followers of Christ was that of separation from the world, illustrated by the Anabaptists and kindred groups who sought to form communities of believers for the primary purpose of living together in harmony with the teachings of the Sermon on the Mount. These Christian bodies did not try to control the business world or to impose their standards by force upon others. They asked only to be let alone. They would not bear arms. They refused to take an oath. They were dressed simply. They were hard-working and thrifty. They are represented in this country today by the Mennonites, the Hutterian Brethren, and to a small degree by the Moravians and the Society of Friends. Harassed by persecution, condemned by the secular world, scorned because of their nonconformity, the student finds among these dissenters some of the simplest and happiest people on the earth.

The third attitude belongs to modern times. It assumes that the Christian church should take its place in the world as a part of the social order, and that among its duties is that of directing its efforts toward reforms which lead to a reconstruction of the economic life. The avowed purpose has been the establishment of social righteousness. The economic evils that the leaders of this movement have sought to eradicate are forms and practices that have brought

¹ Copies of the book may be ordered from the Philadelphia headquarters or any of the branches; \$1.00, postpaid.

little profit to many business men. The overthrow of slavery in America was a natural result of the free expression of this attitude. The enactment of the Eighteenth Amendment, making illegal the liquor traffic, was inspired by the conviction that it is the duty of Christians to promote a better social order. The present endeavor to end child labor exhibits the process through which organized Christianity is seeking in still another direction to make better our contemporary society. Those who defend this attitude condemn the profit motive as unchristian and not infrequently proclaim the doom of capitalism.

The fourth attitude recognizes that capitalism has proved its right to exist but that its sphere of action, compared with religion, lies upon a lower level. It directly opposes the idea that the attainment of material riches is the supreme object of human endeavor. It is in no sense a proper criterion of human success. It holds that men should "seek first the kingdom of God and his righteousness." This is the test of all things earthly. The chief end of man, so the proponents of this conception affirm, is "to glorify God and to enjoy him forever." The possession of wealth is a trust, a test, and through its Christian use becomes the basis of a spiritual triumph. Property is received of as the possessed instrument of a personality whose unfaltering aim is to do that which is pleasing to God. Wealth unquestionably enlarges the scope of personal free action and thereby increases the Christian's responsibility. From the man with five cents more is expected than from those whose possessions are more modest. This attitude toward the end of commerce takes into account the temptations of every one in business life faces; it has the pietistic depreciation of moral and spiritual values, and his- torically shows that it does not lack the militant spirit of the economic reformer. I venture to say that this spirit, permeating our modern industrial civilization, is the chief cause in the production of all that makes for our social well-being. Capitalism, when under the control of certain vigorous Christian virtues, has been and is able to create national wealth of the highest value.

Wealth is related to weal, as health is to heal. Wealth means wholeness. "There is no wealth but life," says Ruskin, "including all its powers of love, beauty, and admiration." Wealth of the highest value is found in the intellectual, ethical and religious development of men. A good man is the truest evidence of wealth that any community may list in its assets. The application of the Christian religion in the realm of economics is to make good men out of all sorts and conditions of capitalists and employees. Was the turning of water into wine a miracle? Not so great a miracle as the turning of a miserly, greedy capitalist into a generous-hearted philanthropist. Jesus graphi-

cally portrays the difficulty that lies before the rich man, striving to enter the kingdom of heaven—It is easier for a camel to pass through the needle's eye. Governor John Garland Pollard says in a recent book, "Religion is a thing that will never get heaven-high unless it goes pocket-deep." The business world does not need restored confidence so much as it needs the realization on the part of all capitalists that they are inescapably the stewards of God, entrusted with funds that belong to God; and that some day there will be a reckoning.

Now let us turn our thought to the origin of modern capitalism, and to the introduction of a distinctly Christian principle that accounts for most of the good but none of the evil in our present economic system. The rise of capitalism is a part of that transforming historical movement to which we have given the name, the Protestant Reformation. John Calvin, a young French lawyer, a convert to the evangelical faith, was the most powerful mind his age produced. He ruled Geneva, Switzerland. He molded the economic and political ideas of the French Huguenots and of the German and Dutch Reformed, while the spell of his personality is still seen in the best of Scotch church life. He laid the foundations of modern representative government upon a strictly religious basis. Wherever men think profoundly upon the great issues in the Christian religion the name of Calvin is always spoken with respect, if not with reverence. He stressed discipline, and the methods he used are seen in their effects as we contrast the dignity, the fine integrity, and the staid devotion to evangelical faith shown by the Presbyterians as compared with other less Calvinistic Christian bodies.

The application of the teachings of John Calvin by his followers—who have led in the promotion of our modern industrial civilization—gave to the Western world the idea that a business career could be thought of as a Christian calling, a vocation in which it was possible to show forth the characteristics of a true follower of Christ by a life of industry, honesty and righteous living and in which the ownership of wealth thus acquired was but an extension of personal power to be used to the glory of God. Wherever such men have devoted themselves to the making of money there has been evidenced, in their generous giving to good causes, in their readiness to help all those in need, in their willingness to make financial sacrifices for the extension of the kingdom of God, the fact that they conceived themselves to be in very truth the stewards, the servants of God, spending that which they owned as trustees of him who had enabled them to amass their wealth. They brought into the world of business a divine incentive. They transfigured the secular, so that it became sacred. They served in the marts of trade as those who sought to prove to their asso-

ciates that they lived to the glory of God. The first question in their catechism, "What is the chief end of man?" has for its answer, "The chief end of man is to glorify God and to enjoy him forever."

Capitalism, in so far as it has been directed and controlled by men who engaged in business for the purpose of glorifying God, has been one of the greatest of material blessings known in human history. Capitalism, in so far as it has been directed and controlled by men inspired solely by the profit motive, has been a social evil, destroying many things of the greatest value to man. We have fallen on evil days. Some would change our economic order. Current literature and the public debates are filled with reference to socialism, communism and fascism. We are reaping the bitter consequences of claiming to be a Christian nation, when for a generation at least we have been bowing at the altar of Mammon. We have been unfaithful. We have not earnestly sought to live to the glory of God. We have forsaken the God of righteousness for the idolatry of wealth. "Modern capitalism," says an eminent English economist, "is absolutely irreligious, without internal union, without much public spirit, often, though not always, a mere congeries of possessors and pursuers."

American business needs a new heart and American business men need to repent of their greed and their unscrupulous methods. The message for the hour comes to us from Paul, the inspired interpreter of our Christian faith and the man from whom Calvin derived his principles. It is enunciated in his letter to the Corinthians: "Whether therefore ye eat or drink, or whatever ye do, do all to the glory of God." As a recent writer expresses it, "The success of all economic systems is still dependent upon both righteous leaders and righteous people. Big Business has broken down. Ultimately Big Bureaucracy must break down. But religious leadership is standing like a rock and will so continue to stand. Herein, beneath shattered and chaotic conditions, we find our chief hope of the future, both for our own country and for the world." So speaks Roger Babson, not a minister of the gospel, but the outstanding adviser of the financial investors of America. Do you love your country? Do you desire to see a return of prosperity? Do you wish to do well your part in saving our Western civilization from collapse? If such a desire quickens you, I exhort you, I implore you, I beseech you, in all your business relationships to

Stand up, stand up for Jesus,
The trumpet call obey,
Forth to the mighty conflict,
In this his glorious day;
Ye that are men now serve him
Against unnumbered foes;
Let courage rise with danger,
And strength to strength oppose.

The Lake Geneva Call to Christian Adults

From a "Release" by the International Council of Religious Education

Ever sharper draws the issue between love and force. A Kingdom of God Movement sweeps Japan in spite of its militarism. Courage like that of early Christians defies Hitler. A newly awakened world conscience condemns militaristic aggression. Yet it grips Europe. Dare we risk profits to seek economic security and world peace? American Christians must decide. Shall we make the venture of love, or continue to trust the false security of greed, conflict and force?

Such a day in which to have to live! Disappointment, disillusionment, insecurity, fear, frustration—millions are baffled and confused. Drunkenness, gambling, crime, sex films and magazines measure a moral sag. War tomorrow! Can we keep off the Merchants of death plot. Investments are valued more highly than lives. Dividends recover, but poverty spreads. Unemployed degenerate into unemployment. Wanton sacrifice of personal and spiritual values on the altar of a profit-seeking economic order violates the Christian conscience and assaults the Lordship of Jesus Christ.

Such a day in which to have a life to give! Christian youth build a new world. Christian education vitalizes and enriches the religious life of a new generation. Adult education spreads the gospel of life-long learning. Great religious bodies prepare for Christian social action. Church councils challenge the dominance of the profit motive. Religion renounces war. Millions welcome Kagawa's call to the cooperative way toward the kingdom of God. Forces representing nine-tenths of American Protestantism launch a "United Adult Movement"!

Such a day calls for Christian personality—vital, dynamic, Spirit-filled—to be the "salt" of a better social order. It calls for a program of Christian action to unite such persons in a great forward movement toward the kingdom of God. Young men dream their visions. Old men dream their dreams. But it is the men in the prime of life who run the world. Today's call is to strong Christian adulthood. It is a call to fresh dedication. It is a call to new ventures in discipleship.

Christ's men and women, are ye able?

By prayer I do not mean a few hurried or formal mumblings in the morning or at bedtime. I mean continual, almost the hourly, conversation of the creature with God. I mean the habitual uplifting of the heart to heaven, the constant cry of fallen nature in sorrow, in joy, in sin, in every circumstance of life to the Highest of all natures.—*H. Rider Haggard.*

A Season's Programs for the Workers' Conference

By BERNICE H. ROBBINS, Westboro, Massachusetts

When we invited the superintendent of schools to address the September meeting of our workers' conference we discovered in his subject a wealth of material for subsequent meetings. By adding other subjects which followed in natural sequence we had a basis for profitable discussion for every month from September to May inclusive. An outing in June brought to a close a busy, happy season for our school staff.

The first topic and those which followed are here presented as for each month of the season. The programs are suggestive only, and may be adapted to local conditions.

SEPTEMBER: "THE SUCCESSFUL TEACHER"

1. *The successful teacher will know his material.* In addition to a knowledge of the actual lesson material, the speaker emphasized the need for background reading, and urged our teachers to reach out every available source for enlarging their knowledge of the subjects they teach.

2. *The successful teacher will know the best teaching methods.* The speaker referred to the system prevailing in public schools by which teachers not only attend conventions, but visit other schools, particularly the grades in which they are specializing. He urged us to practice upon our teachers and invited them to visit the public schools.

3. *The successful teacher will know his pupils.* He must know something of the family life and general background of his pupils. He must make personal contacts with pupils if he would really influence them to right living.

4. *The successful teacher will know his objectives.* The immediate objective is to teach concrete things. The ultimate objectives are to obtain right modes of conduct and to develop Christian character.

5. *The successful teacher will know his opportunity.* The most the only religious training many of the pupils comes from the church school. So live and so teach that there will be a desire on the part of the pupil to be a Christian.

OCTOBER: "KNOW YOUR MATERIAL"

A director of religious education, of wide experience, was invited to discuss this topic with us. He applied the subject concretely to the junior department. He presented samples of courses of study furnished by our denomination; a copy of the *Superintendent's Guide*, which we were already using with profit; books and magazines on methods; pictures,

song-books, background material for the teacher, and illustrative material which greatly enriches the pupils' concept of a lesson. A loose-leaf note-book was shown containing clippings, songs, programs and other supplementary material.

NOVEMBER: "KNOW THE BEST TEACHING METHODS"

On the Sunday preceding the conference a group of our workers visited a church school which offered unusual opportunity for helpful observation. Our superintendent conferred with the superintendent of the school we visited, and the supervisor made a call in each department. The other members of the party visited the department in which each was especially interested. On the return trip we discussed impressions, and this carried over into each department as the supervisor visited there.

At the workers' conference the following week our state director of religious education was guest speaker. He reported his observations made while visiting the primary department of a school considered above the average. Discussion followed on primary methods. In the light of our recent visit to another school, and with the state director leading in the discussion of the methods of yet another school, we were better able to appraise the work of our own.

DECEMBER: "KNOW YOUR PUPILS"

This topic was presented by a woman of attractive personality who came to us from another church in another town. She challenged us to give ourselves to work with high school young people—who should find in us their counselors and friends.

JANUARY: "KNOW YOUR OBJECTIVES"

The supervisor was the logical person to discuss in this conference the *Seven Aims of Religious Education*. (Copies of this may be obtained from your denominational headquarters, or from the International Council of Religious Education.) Here the question of standards may be introduced. Only as standards or goals are set up and the school measured from time to time can we know whether or not we are making progress.

FEBRUARY: "KNOW YOUR OPPORTUNITY"

Since the pastor of this church is keenly interested in religious education, he was invited to present this subject. He began by defining religious education as "The process of guiding the development of human personalities in religious experience." Religious edu-

cation is a continuous program from the cradle roll to the home department.

Three things make religious education, as thus conceived, a glorious challenge to Christian workers: (1) The realm in which one works; that is, human personality. (2) The reality one deals with; that is, religion or human life in its divine relationship. (3) The realization of religion in personal life; that is, the growth or development of manhood or womanhood to the fullest extent possible—as Jesus grew (Luke 2: 52).

MARCH: "EVANGELISM"

In natural sequence came the question of evangelism. The pastor is his own best evangelist, and will wish to conduct this discussion; as ours did. We used as the basis for this discussion a questionnaire presented at the Massachusetts State Baptist Anniversaries, October, 1933. (For copies address Massachusetts Baptist State Convention, Ford Building, Boston, Mass.) Such questions as the following were included here: "What do you mean by evangelism?" "What can the church school teacher do in the work of evangelism?" "What proportion of new members of the church come through the church school?" "How can the pastor and the church school teacher work together in evangelism?"

APRIL: "SUMMER CAMPS AND VACATION SCHOOL"

The superintendent of the school presided at this session, which considered chiefly our participation in summer conferences and a vacation school. When it was found that a boy could attend the Royal Ambassador Camp, and a girl Camp Ataloea, at their own expense, plans were made to send a delegate to the Ocean Park School of Methods.

MAY: "SURVEY OF SCHOOL"

In place of a regular meeting of our staff in May we decided to hold a special meeting of the religious education committee. This consisted of the pastor, superintendent, supervisor and superintendents of departments. The chairman of this committee was the superintendent of schools, who launched this excellent series of programs.

Our first business was to complete plans for the vacation school, and we attribute much of the success of that school to this early preparation.

At this meeting the supervisor gave a general report of the state of the church school at the close of the season, presenting the needs of each department for the autumn. A careful check was made of the church lists, with a view to interviewing prospective teachers and securing their acceptance of the responsibilities of office before the school opened in September.

JUNE: "ANNUAL OUTING OF SCHOOL STAFF"

Local conditions will determine the nature of the meeting. There are often rare moments of revelation and consecration as such groups gather about a fire in the open. Happy is the church school which includes on its staff one who can promote fine fellowship among those engaged in the challenging task of religious education.

Whether we held supper meetings or evening sessions, the success of our workers' conference depended upon much personal work to secure a good attendance. Generally speaking, supper conferences brought a larger number, but the tendency was to hurry away to other engagements. The advantage of the small attendance at an evening session lay in the fact that those present were prepared to stay through the meeting until the problems under discussion yielded to solution.

As we looked over the season's programs we felt that the major interests of our church school had been covered in a practical manner by representative leaders. There was the inspirational and instructional type of program. The state director, the pastor, the chairman of the religious education committee, the superintendent, and the supervisor had each presented some phase of the work.

The superintendents of departments had visited other schools. The primary, junior and high school departments had received special attention. The supervisor had held conferences with the remaining department superintendents.

Everything considered, we felt that this comprehensive program, carefully planned, and followed up by personal effort between sessions, is a very satisfactory way in which to present the claims of religious education to a church school staff. The best evidence of its effectiveness lies in the fact that our teachers and officers are putting into practice many of the principles which the leaders sought to impress upon them from month to month.

"When Ye Pray"

I ASK thee wherefore thou sayest "*Our* Father" and not "*My* Father," and thou sayest "Give *us*" and not "Give *me*"? I will tell thee if thou wilt. This word "*our*" sheweth us the largesse and the courtesy of God our Father that more gladly giveth to enough than little and to many than to one alone. This word "*us*" teacheth and saith that we be all brethren, great and small, poor and rich, high and low, and none shall do despite to the other, but love his brother, and the one shall help the other. And this word "*our*" sheweth us that God is ours if we will.—*Dan Michel of Northgate.*

The Every Member Plan

By WOUTER VAN GARRETT, Norwood, Pennsylvania

About five years ago I was present when a great men's church school class inaugurated the Every Member Plan. Of course the early stages of the plan existed only in the mind and purpose of its leaders, but gradually they began to creep out into the various activities. At the time I was much interested in the idea, and held great hopes for its ultimate success.

Before the plan could make its merits felt in the work of the class and the church I moved into another state, but I often wondered about that class. Recently I had the opportunity to study the present status of that group of men. I had a conference with its present leaders, and I talked with several of the officers of five years ago. What they told me was enough to send a thrill through the heart of anyone who is interested in the work of Christian education.

The Every Member Plan is still in force in that class, and five years of its policy has made such a change in those men that it is a joy to see them in action. There are numerous features to the plan, features that have developed as the original idea was being worked out, but I shall mention only four, and I am not attempting to mention them in the order of their importance.

EVERY MEMBER BOOSTING

That was one of the original ideas. There are certain human traits that naturally express themselves in picking flaws. Criticism is one of the most helpful things in the world, but it must be *constructive* in its nature. It is mighty easy for an organization to drift into the grumbling class, but that type of organization can never grow in usefulness, nor can it function properly.

Five years ago the leaders of that group of men decided that the men must be taught to boost their class. There is so much in every single meeting that is worth praising that it seems a shame to waste effort in finding fault with things that may not be according to one's liking.

The officers realized that the members needed training in boosting their class. So the presiding officer made it a point to praise the work of some committee, to point out some accomplishment, and to stress some phase of the class activities each time the men gathered. And at every opportunity he made a plea that the men go out and tell others about the splendid things that were being done; in other words, they were urged to become boosters.

Well, there wasn't much response at first, but the

seed gradually began to take on life and to grow. To make a long discussion as short as possible, let me say that I was not in town one half-hour, on my recent visit, until I had been told all about the Bible class. Everywhere men were talking about it, and what they said was enthusiastic praise.

Five years of the every member plan had succeeded in producing a class of boosters. As the class began to boost it also became the fastest-growing organization in town. The air became charged with enthusiasm, and men came out in spite of themselves.

EVERY MEMBER WORKING

That was another idea of the original plan in the minds of the leaders. Like the former idea, it required months to put it into operation, but a beginning was made at once. Committees were chosen with care, and they were rotated. Each committee was headed by an enthusiastic worker, one who could be depended on to carry through the task, and with him there were others who ranged down the line of enthusiasm.

By the time the committee had finished its appointed task every member was usually enthused. The next committee was appointed with the same purpose in mind. Committees grew in number and in size, and gradually every member of the class who was at all willing to work was given some responsibility.

I don't suppose any large organization could be found in which every single member is willing to work and is enthusiastic to promote the welfare of the entire group. But this class of men is as near one hundred per cent., in this respect, as any I have ever found. And who knows? Perhaps another five years will accomplish the impossible!

EVERY MEMBER PRAYING

From the very beginning of the Every Member Plan the leaders felt that prayer should have a larger part in the private and public life of the men. They also felt that progress along that line would have to be made with great tact as well as persuasiveness.

While the idea of private prayer was stressed, and has been stressed continually during these five years, public prayer has been approached in a different manner. Pledge cards have been used to enlist members in a Prayer Crusade, and with splendid results. But men have been called on to pray in public only as they have been willing to respond; there has been no undue pressure used. But the number of men who are praying in public has increased by fifty per cent.

Again and again the prayer life of the members is

stressed in meetings, and men are asked to pray for their class and for their church, especially when some great venture is under way.

EVERY MEMBER PAYING

Five years ago that group of men were not a credit to their Sunday school nor their church so far as financial loyalty was concerned. Their idea of stewardship was noticeable because of its absence. Many of them frowned at the idea of a tithe.

The leaders were determined that the spirit of giving had to be developed side by side with the other ideas in the plan. The industrial depression, with its unemployment and reduced incomes, made it necessary to be cautious in any direct pleas for money. During three of the worst years of the depression no offering-plates were passed in any of their meetings; they were placed near the doors. But they have been restored to their accustomed journeys through the class, and with good results.

The teachers of the class have been tactful and yet forceful in the way they have incorporated the idea of stewardship in the lesson periods. The officers have been following a policy of dispensing information regarding great benevolent agencies of the church. Various secretaries of boards have been invited to come and speak to the men, tell of their work, show pictures, and answer questions. No appeals have been made for funds at these meetings; the first step was to dispense the information. The response had to come from the men. Again and again, after some visiting speaker had told of his work, a motion was made from the floor that the class assume a share in the enterprise. As the men have become better informed about the activities in God's Kingdom, at home and abroad, they have become anxious to have a part and they have become liberal in their contributions.

We have had speakers, and teachers, who have explained how the every member plan works in present-day life. What would it cost to have just one daily paper printed for one man? Thousands of dollars. But, because many people share in the expense of gathering and dispensing the news, you can buy it for a penny or two. The same is true of the bottle of milk that is left on your porch, of the electric current that lights your home, and of the groceries that come into your kitchen. The thought was applied to the church, her benevolent activities, and her missionary enterprise.

It has been great fun developing the every-member-paying idea in the class. It has not only enlisted every member in the financial activities of the class but it has also increased contributions by leaps and bounds. Not only had some members been lax in accepting their financial responsibilities, but others had also

been denying themselves the joy of having as full share as their resources permitted.

The accomplishments of these five years, difficult depression years as they have been, have been little less than miraculous. And the credit goes to the leaders who had the vision to develop the Every Member Plan, and to develop it in a tactful and yet a forceful manner.

I AM YOUR FAMILY DOG

A MESSAGE TO PARENTS

By Percy Roy Hayward

I am your Family Dog

I am a second self to your children.

Though you seldom know it, I am to them a living thing with emotions and thoughts like their own.

You call me a pet, a plaything, a mere beast to amuse your child.

I am all that. And more.

I am a constant and effective teacher.

I develop Sympathy.

I cultivate the ability to put oneself in the Other's Place.

I teach a Sense of Responsibility.

I help growing children to grasp the meaning of the Law of Cause and Effect.

I nurture the early childhood germs of Parental Love.

I give a sense of Protection in the face of danger.

I grant companionship when the house is otherwise empty and lonesome.

I am the constant guardian of those I love. When needed I offer my life for them with fierce and sacrificial joy.

I am the dog you now have, and know only in part, or I am the one that waits to be taken into your home circle to make it complete.

I am your Family Dog

Worldliness

Worldliness consists not in distinct acts, nor thoughts of transgression, but it is the spirit of whole life, which hides all that is invisible, real, and eternal, because it is devoted to the visible, the transient and the unreal. Christ and the world cannot exist in the same heart. Men who find their all in the world—how can they, fevered by its business, excited by its pleasures, petrified by its maxims, see God in his purity, or comprehend the calm radiance of eternity.—*Frederick W. Robertson.*

THE ORGANIZED CLASS



Men's Class,
First Baptist Church,
Fargo,
North Dakota

Men's Class of the First Baptist Church, Fargo, North Dakota

The group picture shows the class in its regular meeting-place, Fellowship Hall of the Educational Building. The teacher is Dr. Andrew F. Hunsaker, professor of political and social science at the North Dakota Agricultural College. The meeting-hour is before the Sunday-morning service. Topics of current interest, announced in advance, are discussed, the members freely taking part. Represented in the class are college professors, grain-dealers, bankers, physicians, a manufacturing jeweler, an insurance-man, a police magistrate, and bookkeepers. The class is an important factor in the life and work of the First Church. The pastor of the church is the Rev. Daniel Heitmeyer.

In the picture, Mr. I. N. Coleman, president of the class, is in the rear, directly under the electric candlestick on the mantel. Mr. Hunsaker is seated in the front left and Mr. Heitmeyer is on the right in the front row at the end of the mantel.

One can get an idea of the size of this Men's Class from the picture.

The Elliott Class, Ottawa, Kansas

This class was organized thirty-two years ago. For thirty years, or ever since entering upon his pastorate, the teacher has been Dr. W. A. Elliott. It has an enrolment of eighty, and meets in its own building, erected about twenty years ago. The Uniform Lessons are followed, but with free discussion of many subjects. The officers are: President, Rev. J. W. Bayles; secretary, B. O. Gilland; treasurer, Samuel Goodrich; assistant teacher, Prof. R. H. Ritchie. One of the members, Dr. J. M. McWharf, has reached the fine old age of ninety-four—and is proud of the fact. As an illustration of what an interesting group of men Doctor Elliott faces in this class each Sunday, it may be said that in the group picture (it was taken March 15, 1936) there are three college professors, two bankers, three insurance-men, seven farmers, one editor, a city commissioner, a county clerk, three physicians, a funeral director, and four ministers. The First Church recently entertained the Kansas Baptist State Convention, which was celebrating its seventy-fifth anniversary, and Ottawa University, for its seventieth anniversary—a joint celebration.



Elliott Men's
Class,
First Baptist Church,
Ottawa, Kansas

Adult Bible Class, Newport Baptist Church, North Dakota

This church is in a farming country, sixteen miles from any village and three miles south of the Canadian boundary. The pastor is the Rev. Cecil E. Wakelam (post-office, Norma). When weather and roads are favorable, the Sunday school attendance runs over a hundred. Miss Maude Emmel is superintendent of the school.



Adult Bible Class, Newport, North Dakota

RECENT BOOKS

Order All Books from The American Baptist Publication Society

WE CAN STILL BELIEVE IN GOD. By Allyn K. Foster. The Judson Press. ix and 172 pages. Price, \$1.00.

As secretary of the Department of Student Work of the Board of Education of the Northern Baptist Convention for fifteen years, the author of this book was constantly visiting our universities, colleges and secondary schools, and in these visits enjoyed an intimacy with students that is denied to most of their professors and pastors. His years in the ministry and as a head master of a boys' school, added to his natural geniality and likeableness, made him a "good mixer" with older young people. He had a remarkable ability to enter into their problems, to assist them especially in clarifying their religious doubts and moral confusions. He was loaded down with scholarship—philosophical, theological; enormously well-read in the latest literature of these disciplines; even the most modern output of the intelligentsia. It helped him win the respect and confidence of students, as did his strong faith in God and the Christian gospel. Doctor Foster believed, and knew what he believed; could state it in language delightfully clear, that was simple without being unmanly. It is providential that he has left us in this splendid piece of religious-philosophical literature the messages that he so recently was delivering in student centers. If this is a day of unfaith, of great spiritual questioning, both young and old will find reassurance and light in a thoughtful reading of these pages.

THE CHRISTIAN FAITH AT THE NATION'S CAPITAL. By Rufus W. Weaver. The Judson Press Sermons. The Judson Press. ix and 205 pages. Price, \$1.00.

As the author starts out by saying, the city of Washington has been decidedly in the world's eye during the past few years. Things have been "going on" there. To have been pastor of a prominent

church in Washington since 1930, and for a man Doctor Weaver's previous career, cultural equipment and wide circle of acquaintances, may rightfully termed an "experience." He has kept around, had his eyes and ears open, has had plenty of "contacts"—and here he talks about it; a Drew Pears in the pulpit, as it were. But in a dignified way, from an evangelical point of view. Doctor Weaver widely read in Baptist history and so he sounds note of Baptist independency; otherwise democratic. Some of the significant chapter captions are: The Religious Significance of the City of Washington, Religion in the Congress, The Pagan Elements in American Life, The Chiseling of the Church, and Christ's Cure for Unemployment.

THIS QUESTIONING AGE. By Frank B. Fagerburg. The Judson Press Sermons. The Judson Press. ix and 176 pages. Price, \$1.00.

The author of these sermons is one of the young preachers today occupying an outstanding American pulpit. He would be classified as thoroughly post-World War. Called to the pastorate of the First Baptist Church of Springfield, Mass., even before graduation at Newton Seminary, seven years later he went to the great First Church of Los Angeles, where he had just occupied one of the finest church buildings on the Pacific Coast. Doctor Fagerburg's youth and winning personality, his brilliancy as a public speaker, his unusual acquaintance with books old and new combined with his spiritual outlook, give him an easy entry into the hearts of young people. He knows their problems and sympathizes with their questionings—because they are or have been his own—and deeply concerned to "help them out." But because all of us are much taken up with these same matters, his discussions will have a general appeal. Doctor Fagerburg's *The Sin of Being Ordinary*, published by The Judson Press two years ago, has been one of the best-selling sermon volumes we have ever put out. It is one of the Publication Society's "best-sellers."

A ROUND OF CAROLS. Arranged by T. Tertius Able. Oxford University Press. 1935. 72 pages. Price, \$2.00.

This is a book of songs quite out of the ordinary. It contains thirty-four carols of all seasons and all ages. The music has been simplified by the organist of St. Thomas' Church, New York, and the drawings by Helen Sewell will endear these carols to boys and girls everywhere. A book equally valuable in the home and the church school.

KINTU: A CONGO ADVENTURE. Written and illustrated by Elizabeth Enright. Farrar & Rinehart. 1935. 100 pages. Price, \$1.00.

Kintu was the oldest son of an African chief. One day he would be chief himself, so he had to learn many things. He knew how to make the drums, speak the drum language—which was the African's way of sending "telegrams" to their neighbors. He could throw the spear and shoot the bow and arrow. In spite of all these accomplishments Kintu was terribly afraid of something. What that something was and how he finally conquered his fear make a very readable story for older primary children and younger juniors. The many gaily colored illustrations will be sure to win the hearts of the readers. Especially good for the browsing-table during the study of Africa.

WHY DO MEN SUFFER? By Leslie D. Weatherhead. Abingdon Press. 1936. 224 pages. Price, \$1.25.

There are few people who have not at some time been puzzled over the problem of evil in the world. Is God omnipotent? runs one's questioning; if he is, why does he allow so much suffering? Does he usually will that people suffer? In particular, why should the innocent suffer equally with the wicked? If suffering must be in the world, are there resources by which we may turn to help us bear it?

It will be a source of great satisfaction to many that a book on this subject has come from the devoted and gifted pen of the young English divine, Leslie D. Weatherhead. In a spirit which reveals a thorough faith in God and a deep understanding of human problems, the author leads his readers toward Christian answers to these problems. He concludes that in placing upon us the honor and dignity of the agents God has conditioned himself by self-imposed limitations. He has placed us in a world in which we may make better, or worse, according to our will or desire. We have not yet begun to reach God's dream for us, and suffering is the necessary accompaniment of this still very imperfect universe. In order to prevent suffering to the innocent, God would have to rearrange his whole scheme of human life to a lower level. In it all we must not forget that

God is so identified with human life that any suffering which men bear is also borne by him.

WAKE UP AND LIVE. By Dorothea Brande. Simon & Schuster. 1936. 100 pages. Price, \$1.75.

If you feel that you are a failure, or if you have won success in a measure, but not as you wish it; if you are dreaming of what you may do, but not doing it; if you are full of fears, or if you live below the possible level for your life—this book should prove interesting to you.

"It is intended," the author says, "to be a practical handbook for those who would like to escape from futility and begin to live happily and well."

GLAD DAYS IN GALILEE. By Marian Keith. Abingdon Press. 1935. 141 pages. Price, \$1.00.

Have you not often wondered what Jesus must have been like as a boy in his Nazareth home? Of course no one really knows, but Marian Keith has used her imagination to try and picture it for you. She has made Jesus a very real boy; going to the synagogue school and puzzling the rabbis with his unanswerable questions; playing wedding and funeral with the village children; helping Joseph in the carpenter-shop; and last of all taking his first journey to the great city of Jerusalem. Juniors and older primary children will enjoy this story of the boy Jesus.

ART STORIES FOR YOUNG CHILDREN. BOOK TWO. By William G. Whitford, Edna B. Liek and William S. Gray. Reilly & Lea. 1934. 168 pages. Price, \$1.00.

Another attractively illustrated reader for children from six to ten. In language which a child can understand, drawing, painting, design, sculpture, architecture, interior decoration, and costume are introduced in a setting of natural child interests and activities.

WHICH WAY FOR OUR CHILDREN? By Alberta Munkres. Charles Scribner's Sons. 1936. 198 pages. Price, \$2.00.

This book, described in its subtitle as "a handbook in religious education for parents and teachers," deals with problems which all parents and teachers of children face. The chapter titles indicate its scope: Teaching Children About God; Introducing Children to Jesus; Using the Bible with Children; Exploring the Realm of Prayer; Helping Children in Group Worship; Thinking About the Problem of Death; and Guiding Children in Social Relationship. There is nothing dogmatic about the book; rather, an honest attempt to present different points of view, recognizing that there are values, and probably limitations, in each. The author is director of elementary education at Cornell College, Iowa.

THE CHRISTIAN EPIC: A STUDY OF THE NEW TESTAMENT LITERATURE. By Mary Ely Lyman. Charles Scribner's Sons. 275 pages. Price, \$2.50.

Mrs. Lyman is Lecturer in English Bible at Union Theological Seminary. In this volume she tells the story of the New Testament, the earliest reference to the Gospels, the letters of Paul, and the other epistles. She makes much of the epic quality that runs through the entire gospel message.

MY PREPARATION. By O. Fred Nolde and Paul J. Hoh. 96 pages. Price, 25 cents.

IMPROVING OUR LEADERSHIP. By Paul Edward Keyser. 144 pages. Price, 40 cents.

HUMAN NATURE. By Mabel Elsie Locker and Paul J. Hoh. 144 pages. Price, 40 cents.

These three volumes are published by the United Lutheran Publication House as courses in leadership education. The five chapters of the first volume and twelve chapters each of the other two give splendid, practical suggestions in their fields. Workers will find them valuable for general reading as well as for definite study courses.

PRAYER. By O. Hallesby, Ph. D. Augsburg Publishing House. 188 pages. Price, \$1.00.

Doctor Hallesby has long been one of the foremost preachers and teachers of Northern Europe. The eleven chapters discuss such topics as the meaning of prayer, difficulties in prayer, the misuse of prayer, and the spirit of prayer. One of his significant references is to the Scripture text, "Behold I stand at the door and knock." He points out that prayer is not so much a search for God as it is a welcome to God, who is searching for us.

JESUS MANIFEST. By Dmitri Merejkowski. Charles Scribner's Sons. 622 pages. Price, \$2.75.

Doctor Merejkowski is the author of *Jesus the Unknown* and *The Romance of Leonardo da Vinci*. In this volume he gives a marvelous picture of Jesus, which is at once an inspiration and a call to worship. The fact that a great student can produce such a volume as this is a testimony to the vitality of Christianity. The book is in two parts, "The Ministry of the Lord" and "The Passion of the Lord."

A LITTLE PARABLE FOR MOTHERS. By Temple Bailey. Fleming H. Revell Company. 30 pages. Price, 50 cents.

An attractive booklet, folded in a gilt cover, and boxed. Though evidently intended especially for Mothers' Day, it may be used at any time as a little gift or greeting to one's mother; perhaps in lieu of a birthday- or Christmas-card.

HUMOR, OLD AND NEW

CUSTOMER. "You charge more for cutting woman's hair than a man's. How is that?"

BARBER. "We barbers have had to learn an entire new line of conversation for you ladies."

SHE. "Would you put yourself out for me?"

HE. "Of course I would."

SHE. "I wish you would then, because it's late."

He had been preaching for an hour or so on the immortality of the soul. "I looked at the mountains," he declaimed, "and could not help thinking, 'Beautiful as you are, you will be destroyed, while my soul will not.' I gazed upon the ocean and cried, 'Mighty as you are, you will eventually dry up, but not I.'"

MOTHER. "Norman, did you get that loaf of bread I sent you for?"

NORMAN. "No, store was closed, mom."

MOTHER. "What! Closed at this hour of the day?"

NORMAN. "Sure. There was a sign on the door that said 'Home Baking.'"

A VERY small boy was trying to lead a big St. Bernard up the road.

"Where are you going to take that dog, my little man?" inquired a passer-by.

"I—I'm going to see where he wants to go first," was the breathless reply.

A MEEK little man was in court for a minor offense. "Were you ever in trouble before?" asked the judge.

"Well, er—er," was the hesitating response, "I kept a library-book too long once and was fined ten cents."

AN American staying in a London hotel was introduced to an Aberdonian who asked him:

"An' what country do you belong tae?"

"The greatest country in the world!" replied the American.

"Man! so dae I," replied Sandy, "but you dinna speak like a Scotchman."

Lesson Topics for September

September 6. TURNING TO THE GENTILES. Acts 13: 13 to 14: 28; Rom. 10: 8-15.

September 13. THE COUNCIL IN JERUSALEM. Acts 15: 1-35; Galatians 2.

September 20. CHRISTIAN LIVING. Romans 12.

September 27. REVIEW: THE SPREAD OF CHRISTIANITY IN WESTERN ASIA.

INTERNATIONAL SUNDAY SCHOOL LESSONS IMPROVED UNIFORM SERIES

THIRD QUARTER, 1936: THE SPREAD OF CHRISTIANITY

(First Half of a Six-Months' Course—Studies in The Acts, The Epistles, and The Revelation)

AIM. To lead the student to an understanding of New Testament Christianity, and to beget in him the desire and purpose to live the Christian life and to win others to faith in the Lord Jesus.

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1934, by the International Council of Religious Education and are used by permission

LESSON V. AUGUST 2. THE GOSPEL CROSSES THE FRONTIER

Acts 8: 5-40. (Verses printed, 8: 26-40)

GENERAL THEME: PHILIP'S MISSIONARY LABORS

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Matthew 13: 3b-9

KEY VERSE: They that were scattered abroad went every where preaching the word.—Acts 8: 4

5 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

7 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all the treasure, and had come to Jerusalem to worship,

8 Was returning, and sitting in his chariot read Esaias the prophet.

9 Then the Spirit said unto Philip, Near, and join thyself to this chariot.

10 And Philip ran thither to him, and opened him the book, and read the prophet Esaias, and said, Understandest thou what thou readest?

11 And he said, How can I, except thou shalt guide me? And he desired Philip that he would come up and sit with him.

12 The place of the scripture which he read was this, He was led as a sheep to slaughter; and like a lamb dumb to his shearer, so opened he not his mouth:

13 In his humiliation his judgment was taken away: and who shall declare his

generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.

Bible Message for Every Day

Monday. The Gospel in Samaria. Acts 8: 1-13. "Preached Christ unto them," followed by "unclean spirits came out of many"—that is, who "gave heed." Is that always the case? Or shouldn't it?

Tuesday. Sin and Repentance. Acts 8: 14-23. Simon Magus' answer (ver. 14) is all wrong, isn't it to the point. Simultaneous fear of, or a desire to avoid the penalty of the sin is far from repentance.

Wednesday. Philip and the Eunuch. Acts 8: 26-40. We define conversion as "turning about." Is it not also a "changing on"—changed? The eunuch continued on in his journey—rejoicing.

Thursday. Gentiles Follow the Gleam. Isa. 60: 1-9. "His glory shall be seen upon thee." These are the significant words of the passage. And so the Gentiles come to the light—"thy light." The gleam of Christ upon Christians it is that attracts men to him.

Friday. Gentiles Seeking Jesus. John 12: 20-26. Those Greeks belonged to a people that was offering the world the richest fruits of human thinking and learning; but they saw that here, with Jesus, was something higher, deeper, more worth while.

Saturday. The Spirit of Faith. Gal. 3: 1-6. "If thou believest with all thine heart." It is a very simple thing, this key to the gospel, just faith! It opens

up glorious things, but also serious opportunities and responsibilities.

Sunday. Scattering Gospel Seed. Matt. 13: 1-9. It was such comparatively insignificant missions as this of Philip's that brought it about that less than three hundred years later the gospel of Christ was the official religion of the great Roman Empire.

At the Threshold of the Lesson

Samaria was indicated by Jesus as the gospel's next point of attack, after Jerusalem and Judea (1: 8). Philip the Deacon—to distinguish him from Philip the apostle—chose, or was assigned to, this mission. We are given to understand that it was remarkably successful (ver. 6). Philip means "lover of horses." We think of the alliteration with "pioneer," for he was one of the gospel's first pioneer preachers.

Did the questionable Judaism of the people of Samaria and the bitterness of the separation between Jerusalem and Gerazim make it, perhaps, easier to win the Samaritans to the gospel? The city of Samaria was, anyhow, an important Christian headquarters in the early Christian centuries and under the crusaders. It was six miles northwest from Shechem, beautifully located on a round, isolated hill. ("Samaria" means "look-out hill.")

We like to imagine that Jesus' own preaching in that region (John 4: 40-42) had prepared the way for this later evangelization. The interest that the people of Samaria had taken in Simon Magus' sorcery and teachings may be regarded as evidence that they were "seekers," religiously inquisitive. That the Jerusalem apostles, represented by Peter and John, sanctioned the baptism and sanctification of Simon and half-Jewish converts shows that they had gotten away from the strict Jewish-Christian point of view.

"This story of Philip is but an illustration of a much wider movement. The

whole church, driven by persecution, was proceeding in power. . . . To Samaria Philip came, full of the Spirit, and driven by the indwelling life of the Christ, and there he proclaimed the Christ. . . . The evangel brings conviction in Samaria as surely as it brought it in Jerusalem" (Morgan).

The Lesson Before Us

I. PROVIDENCE, DIRECTION, OBEDIENCE

This chapter of Acts concludes, "till he came to Caesarea." Here Philip seems to have settled; for on their way down to Jerusalem, years later, Paul and Luke were entertained at Caesarea in his home (Acts 21:8,9). It is thus a plausible supposition that at that time Luke heard from Philip's own lips this incident that he has recounted here in Acts.

How do two people who need each other, who can render some helpful service the one to the other, who, in short, sort of belong to each other, get together in this world? Our answer is, by God's providence and leading. Philip was, as every good Christian should be, a Spirit-led man, snatched hither and thither by the Spirit, obedient to the angelic messenger and the directions that came through the Spirit (ver. 26, 29, 39).

"He arose and went." These words are almost laconic. You cannot otherwise describe the obedience of the man of faith, the Spirit-led man. He simply goes and does it. Like the soldier to whom a command has been given. We think of the "Charge of the Light Brigade"; or Abraham's departure from Haran: "So Abram went" (Gen. 12:4).

There was another Jerusalem-to-Gaza road, farther to the west; and it was more frequented. Why was Philip directed to take this one, the desert road? Well, because a man was to journey that way whom God wanted Philip to meet, for his soul's sake and the sake of the Kingdom. God knew, if Philip didn't. As for the remark that this was "desert" country, Hackett explains: "The Hebrews termed any tract a desert that was thinly inhabited or unfitted for tillage."

II. A SEEKER WHO FINDS

The Ethiopian eunuch would be a valuable accession to the young church. At this time especially the church needed "key men." It would be of inestimable advantage to have a person of his prominence and influence go back to that far-off country a convert. Christ wants and can use any and all of us, but there are certain individualities that count for vastly more than others in the work of his Kingdom.

Ethiopia was that part of Africa immediately south of Egypt, and of which Meroe, a fertile island formed by two branches of the Nile, constituted an important part.

Candace was a dynastic title, like Caesar, or Pharaoh. Ethiopia was far

enough away from Jerusalem so that the eunuch may be regarded as the first-fruits of our Lord's "uttermost parts of the earth" expansion (1:8). It was also a fulfillment of the prophecy of Psalm 68:31.

The man's religious earnestness is shown by the fact that he had been making the Jerusalem pilgrimage and that he was reading the Scriptures as he rode along in his "car" (Goodspeed). There was a persistent tradition in the early church that he was not a proselyte to Judaism, but simply an inquirer, one interested in, that religion.

Only people of importance used chariots. They were two-wheeled, lightly built, drawn by a span of horses, and there was usually, as in this case, a driver. It is likely that up at Jerusalem he had learned of the new Jesus faith; perhaps he had heard the disciples preach; and now at his leisure was investigating the claims of the gospel as founded upon Old Testament prophecy. We remember how prominent these prophecies are in apostolic preaching.

The Approach. The eunuch must have had a considerable retinue, and it would be a simple matter for Philip to join the little caravan. Maybe his attention was attracted by hearing the grandee mumbling the Greek words of this familiar passage of Isaiah. In antiquity people read aloud, or half-aloud, to themselves. The Greek translation of the Old Testament, known as the Septuagint—which had indeed been made in Africa, at Alexandria—was the common Bible of the Jews of the Dispersion and of Gentile students of Judaism.

III. GUIDED IN THE SCRIPTURE

Much Scripture needs interpretation, explanation. Few Bible readers have the time and facilities for its thorough study. The Spirit in throwing light upon its less-evident truth employs the lamp of learning and investigation. The eunuch, frankly confessing that he doesn't catch the meaning of this passage, delightfully welcomes Philip's explanations.

The words "guide me," as used by the eunuch (ver. 31), mean, literally, "show me the way through." In teaching the Bible we should endeavor, according to the best pedagogy, not so much to impart truth, as guide the pupil in the way of truth; show him where it is.

"Beginning . . . Jesus" (ver. 35). It is a good sequence for any preacher or Sunday school teacher to follow. If we begin in the Old Testament, or anywhere else, let us not fail to go on to the essential matter, Jesus. Notice that Philip uses this quotation from Isaiah 53 merely as a starting-point. A proof-text should be made to prove something.

IV. CLINCHING FAITH. Ver. 36-41

Candace's treasurer accepted Jesus and the gospel. Naturally, for he was, as we have seen, a seeker and open-minded. But belief never amounts to much unless it be followed up with action.

Herein lies much of the value of religious forms, they clinch faith. We do not regard baptism and the Lord's Supper as "saving ordinances," but they certainly settle, stablish, strengthen faith in the Lord Jesus Christ of whom there are memorials.

Philip must have stressed the importance of baptism in his conversation with the eunuch. This is evident from the fact that the African assumes that it is the next step, after belief, in the Jerusalem Way. Here is another proof that the apostolic church closely associated, the Master had had, "believe" and "be baptized." Notice: "down into—of" (ver. 38, 39).

The eunuch went on his way rejoicing. Naturally. Obedience to our Lord's commands always makes us feel good. A man of such religious earnestness must have worked upon his return to the conversion of his people. We like to think that the strong Ethiopian church of the third and fourth centuries (continued down to our day in the Abyssinian church) had its beginning with Philip's convert. As for Deacon-Philip, the Spirit of the Lord caught him away to other tasks (ver. 39). Christ cannot afford to leave servants of his sort idle!

Practical Questions for Class Discussion

- ¶ What evidences may a present-day Christian have that he is being guided by the Spirit? Can you recall times in your life when you felt that you were being so led? Or do you constantly have that assurance?
- ¶ Can you think of some well-known Christians who were brought to Christ quietly and naturally, as was the eunuch was, and some who came to him through bitter strife and blinding flash, as Paul did? Were the ones more faithful than the others?
- ¶ What might the phrase "join thyself to this chariot" ("stay by that car," Goodspeed) suggest to the Christian worker?
- ¶ Are you willing to undertake Christian service to which God sees fit to assign you, when it appears devoid of opportunities—as this mission down to the Gaza-Jerusalem road must have appeared to Philip?
- ¶ Suggest some of the difficulties that the eunuch must have encountered in understanding the quotation from Isaiah 53.

Notes and Comments

Some of the great victories of Christian evangelism have been won in single combat; one man with one man; personal evangelism; the minister who works in a tiny, obscure parish. The story of Christianity is full of illustrations of this. Don't despise the mission for Christ into places that are "deserted."

"The Moor's Legacy," in Irving's *Alhambra*, is a good illustration of the eunuch's desire for light on that passage in Isaiah. A rich treasure had been hidden in a mountain recess, and three eunuchs were required for its finding: (1) diligent search, (2) Written words, (3) living voice. The first two of these the eunuch was employing when along came Philip with the third. We would

add (4) The Holy Spirit. Using them all, the searcher cannot fail to find that precious treasure to which Jesus so often refers under the same figure.

Bunyan's Pilgrim was also on a religious quest and had a book in his hand which he did not understand; and to him there came a guide, Evangelist (Philip is called "the Evangelist"), who showed him the gate.

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman,¹ Columbus, Ohio

There is much to think about in the text of this lesson. It is full of what newspapermen refer to as "human-interest" material. Take this fellow named Simon, who lived in Samaria. He gets the impression that he was a sort of religious fakir, a medicine-man, aiming to do things by magic. He had personally devised system of salvation. He reminds us of many spurious "systems" of religion that spot the pages of religious history all along the line. There are plenty of them today, for that matter.

Simon had his following—he "amazed the people of Samaria, giving out that himself was some great one." It is further stated that "from the least to the greatest" they put a lot of confidence in Simon. We have had the "House of David." An impostor declared himself the incarnated prophet. From Australia and many other countries people flocked to his colony in Benton Harbor, Mich. Up to the time of his death, a few years ago, misguided humans believed in him, just as the Samaritans did Simon Magus. Crowds of people. Magic. Chicanery. Power of leadership. Gullibility of humans. A fine feature story for a modern newspaper.

What happened? Philip's message proved the more attractive and compelling. Simon himself believed—or at least appeared to believe. Follow the story in the next paragraph.

The apostles in Jerusalem heard about these important doings in Samaria. Peter and John were sent down to be of help. Simon tried to buy the Holy Spirit's power, with money. I don't like this fellow Simon. Maybe he was sincere, but I remain a skeptic about him. In fact, Peter said to him: "Thy silver perish with thee, because thou hast sought to obtain the gift of God with money." N. B.—for Simon, for you, for me—money won't do it. Fame won't do it. The human heart tells. You cannot fake your way into the kingdom of God.

Continue on: more "human interest." Philip, following a divine lead, catches

¹ Professor Stillman is director of the School of Social Administration in Ohio State University.

up with the chariot of a colored eunuch. This fellow was treasurer of Candace, queen of the Ethiopians. We need a little imagination here. This is really a situation.

PHILIP. How are you? Nice weather we're having. I see you are reading.

EUNUCH. Yes, I am reading all right, but I don't make much out of it.

PHILIP. What are you reading—the best "book of the month"?

EUNUCH. I am reading from a book of Isaiah; but frankly I have to admit I am not getting much out of it. It is too deep for me.

PHILIP. Pardon me! Let me take a look at it. Oh, yes. This, my good friend, is a prophecy. The part you are reading right now has already been fulfilled. If you do not think I am presuming, I shall be glad to tell you about it.

EUNUCH. Fine! Please go on. I cannot explain the feelings I have, but there is something about this book that grips me.

PHILIP. This "lamb before his shearer" is a figure of speech. It refers to Jesus, about whom you must have heard something.

EUNUCH. I'll say I have! Even down in our country they are all talking about that wonderful Teacher.

PHILIP. Jesus is the fulfillment of this very prophecy. He lived a spotless life; he spoke as never man spoke; he rebuked sin; he demanded full sacrifice; he bore our sins; he died; was resurrected; and ascended into heaven. He has a standing invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

EUNUCH. Your explanation fills a hope of my heart. I want to be numbered with the followers of this Lamb of God that taketh away the sins of the world. You speak of baptism. There is water right here at hand. What doth hinder me to be baptized?

I have often wished we knew the names of many of the interesting people of the Bible. How was this man called? What was the name of the companion of Cleopas on the way to Emmaus? How did the relatives of the rich young ruler address him? Who was the widow casting into the treasury the two mites? "What's in a name?" Not so much after all.

Being scattered abroad, they preached the word. They took their religion with them? More than that, their religion was inseparable from their daily living. Their faith in Christ was compelling. "The Word" was their chief concern, their primary interest. What we are interested in determines the course we take. Therefore let us ask ourselves how deep is our interest in the affairs of the kingdom of God.

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

"Why men leave home?" is a current popular query. "What do men do when they are away from home?" is a point of interest to many women. It may help turn our minds to wholesome, helpful channels to take a look at these two travelers on the Jerusalem-Gaza road, and note the subject of their discussion. A traveling-man recently said that in the years he had spent on railroad-trains and hotels and places where men away from home meet he had discovered that rarely do men talk together very long before the subject of religion is brought up.

1. *Bible and vacations.* Let us focus the spot-light on our interest on this layman-evangelist-deacon, Philip, and the unnamed high official of Ethiopia. We note the treasurer' "was returning" to his responsibilities. For many people August is a vacation month, a needed respite from the regular work. Shall it be spent in such a manner that we shall enjoy reading the Bible on the way home? Perhaps it will be more pertinent to ask if the experiences of the vacation are such as to suggest inquiry into the Bible for further information. This man had been up to Jerusalem, probably on his annual pilgrimage to the Holy City. There he had heard of, possibly even seen, the events of the end of Jesus' life on earth and the exciting times connected with the founding of the early church about which we studied in July. He was familiar with the Hebrew Scriptures, having been taught them as a boy at home. Like many a modern adult he did not understand their full application. He needed a Bible teacher. Something interesting had happened in his recent experience. He felt the Scriptures might explain if he could only get the key. Grown people are interested in religion if we can connect the Bible lessons with their experience, make "hot spots of consciousness" in our class teaching. This man was searching the Bible of his time for light on his experiences, and incidentally making good use of his spare time. He had been to church and was open to having someone talk to him about religion and about God. For this important occasion the Holy Spirit prepared a man and a message.

2. *A chance to serve.* Philip "ran" to the chariot in prompt obedience to

the direction of the Spirit without waiting for it to wait for him to catch up. Many lose opportunities for valuable service because they will not exert themselves enough to go where they are. Apparently the car and rider had passed the foot-passenger and Philip had to run to overtake it. He obeyed his good impulse and the humble deacon got a chance to minister to a rich and great man. The eunuch could not understand because his life had not been touched by the radiant Christ. The most humble man who had entered the kingdom Jesus came to bring was greater than he. Today there is much ignorance of the Bible. Bishop Mouzon of the Southern Methodist Church found that out of 18,434 high school students in Virginia 12,000 could not name the authors of the Four Gospels. Probably this state has no monopoly on such statistics. It is a tragedy. Perhaps it is because ordinary Christians have not done what they might if they would exert themselves to try to explain this most wonderful book ever written to those who do not understand it. God still uses people. This first Gentile baptism was the result of the work of a layman who put his talents at the disposal of the Spirit of God. Many think the Christianizing of the great country of Ethiopia, which is

so much in the world's interest just now, was started by the government official who had the difficult Old Testament lesson explained to him on the way back home.

3. *The outcome.* A valuable working member added to the early church, one who would be a center of influence in another country. This Ethiopian eunuch, a Jew faithful to his religion even in a foreign land, had confessed his belief in the risen Christ and was baptized. Little wonder he "went on his way rejoicing." And Philip, this man who was not afraid of the rich and great or of strangers, what of him? Leaving the chariot at a parting of roads, he is next heard of at Azotus, the city of the Philistines formerly called Ashdod. There is no record of the results of his preaching missions in those Philistine cities, but it is easily possible to believe that he did things with his radiant message that Joshua's sword or Samson's firebrands could not accomplish. The ark of God was here for a time (1 Sam. 5) and was not welcome. We hope the Christian messenger was well received. Joy and work. That was the outcome. Who shall say the Ethiopian had all the joy and Philip all the work? Rather let us believe that each had both joy and plenty of work to do.

The Lesson Lived

Susanna G. Fisher

AN UNKNOWN MISSION

Philip ran thither to him (Acts 8:30)

Philip, leaving behind his splendid public work as an evangelist in Samaria goes forth into the desert on an unknown mission, and met what? Just a black man riding in a chariot, reading aloud (as the Eastern custom was) out of a scroll-book. You naturally wonder if Philip wasn't disappointed, and if he didn't feel that his quest was a mistake. There was no danger in it. But he welcomed and joined himself unto him with a courteous offer to help him understand what? The Way of Life.

The greatest danger isn't always on the fighting-line. The person by your side in offices, or school, or shop, or home, may be having his heart, or soul, or body destroyed by sin. And you have the remedy and never tell it to him. How can you show him the Way of Life? Look at Stephen! Look at Philip! The "shining face," the loving spirit, the courteous offer to help, the friendly sympathy, the invitation to your Sunday school class, the helping to understand will all "show Jesus" to others.—Unknown.

LESSON VI. AUGUST 9. AFTER CONVERSION, WHAT?

Acts 9: 1-31; 22: 3-21; Gal. 1: 11-17; 1 Tim. 1: 12-17

(Verses printed, Acts 9: 1-9, 17-19; 1 Tim. 1: 12-14)

GENERAL THEME: SAUL CONVERTED AND COMMISSIONED

[This lesson written by HERBERT WHITING VIRGIN, D. D., LL. D., Chicago, Ill.]

Devotional Reading for the Opening Service: Isaiah 6: 1-8

KEY VERSE: I was not disobedient unto the heavenly vision.—Acts 26: 19

Acts 9: 1-9, 17-19

1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.

6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples, which were at Damascus.

1 Timothy 1: 12-14

12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

A Bible Message for Every Day

Monday. Saul Converted. Acts 9: 1-9. Here is a striking case of what conversion is! Paul, in his zeal to wipe out Christianity, had applied to his religious superiors for the right to arrest. Breathing "threatening and slaughter," he proceeds on his mission, only to be arrested in his purpose, and completely changed.

Tuesday. The Convert's Commission. Acts 9: 10-19. We sometimes reach conclusions not based on facts. That was the case with Ananias. He had an adverse view of Saul. But Christ saw in Paul a great messenger of the gospel and instructed Ananias so to inform him.

Wednesday. The Convert's Resolve. Phil. 3: 8-16. What an insight into the genuineness of Paul's conversion and the depth of his conviction! This brought about a consecration that counted no cost too great that he might have the joy of nearness to Christ.

Thursday. The Convert's Story. Gal. 1: 11-17. Here is a testimony that has all the evidence of a rich experience—which changed his thinking and his life. What an experience it is, to come in touch with Christ!

Friday. The Dying Confession. 2 Tim. 1-8. Paul has reached the point in his life where he will have to put the leadership into other hands. The apostle anticipates death, and zealously charges Timothy, by giving an account of his own ministry.

Saturday. Saved by Grace. Eph. 2:10. What a glorious testimony to redeeming grace, this statement is! What profound humility! What wonderful trust this man has, who has been saved by grace!

Sunday. Isaiah's Vision and Commission. Isa. 6:1-8. In every age God calls men to definite service. In every time of need he raises up men fitted to cope with that need.

At the Threshold of the Lesson

It is always an important hour when one relates an epochal experience in his life. Especially when that experience is not only being a changing-point in the individual's life, but has dated an entire historical epoch. This is particularly true of Saul.

Saul's parents were Hebrews, though his father had become a Roman citizen. The family were prominent, and most likely wealthy, and very devout Jews. They belonged to the party of the Pharisees, the stricter and more patriotic of the Jews. As they were both devout and ambitious for their precocious child, in the course of time Saul was sent to Jerusalem to study with Gamaliel, the most famous rabbi of his day.

Tarsus, Saul's native city, was a seat of Hellenistic culture, the third largest university of the day being there. There are evidences that Saul was influenced by this Greek culture.

We thus see that Saul had a fine background. His parents were able to give him the advantages which wealth affords. Moreover, the young man was exemplary in character, deeply and enthusiastically religious, and as a student was conscientious and intelligent.

In temperament, he was a lover of people; sensitively and sensibly emotional; and above all, a born leader. Christianity needed an adherent of this type, and at due time God "set the wheels in motion" to produce the man.

The Lesson Before Us

I. CONVICTION. Acts 9:1-4

But Saul yet breathing threatening and slaughter against the disciples of the Lord. He had all the intense enthusiasm of a young man. "Breathed" means he was so excited that he pants. His threatening and slaughter had come to him in his very breath of life. The word "disciples," as applied to Christians, is used here but will be often found in Acts. Went unto the high priest and asked him letters to Damascus unto the synagogues. Caesar and Augustus had given Jewish ecclesiastical authorities limited

jurisdiction over their nationals. Saul gets authority from the Council, the Sanhedrin ("estate of elders," Acts 22:5), to go to Damascus, to hunt out the apostate Jews there. This is the oldest continuous city in the world, and has always been the residence of many Jews.

If he found any of the Way. The expression "of the Way" is a common designation of the disciples in Acts, and in the early church; for had not Jesus called himself "the Way" (John 14:6)—the only way to the Father?

He drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven. It is about one hundred and fifty miles from Jerusalem to Damascus, in a northeasterly direction. Without warning, a flash of light—like lightning—stunned him so that, if walking, he fell; if riding, he fell off the horse to the ground.

And heard a voice saying, Saul, Saul, why persecutest thou me? Here are statements that indicate a striking experience. God's methods of producing conviction are not always the same; if at any time exactly the same. The result is the important factor. It is folly to expect others to have the physical and psychological experiences of Saul, but let us pray that the spiritual results may be the same.

Who art thou, Lord? The word "Lord" may here have meant little more than "Honorable Sir." It is scarcely likely that at this stage Saul recognized Jesus as Lord in a divine sense.

II. CONVERSION. Acts 9:5-9

And he said, I am Jesus whom thou persecutest: but rise and enter into the city, and it shall be told thee what thou must do. Keep before you that Saul already knew much about Jesus. His mission was to apprehend those of the Jesus Way. When the heavenly Jesus so emphatically spoke, Saul visualized much that he had done against Jesus, and the whole, terrible wrong of his life appalled him. But there is quick understanding and equally quick obedience. A command is given.

Enter the city, and it shall be told thee what thou must do. This is the test. Jesus Christ is not only Saviour, but also Lord. It is not enough to be willing to accept salvation, and then to be unwilling to obey. Submission of our will to his is conversion. He is the "Captain of our Salvation."

And the men that journeyed with him stood speechless, hearing the voice but beholding no man. They had seen the light, and heard the sound of a voice, but did not see Jesus. Acts 22:9 says "they heard not the voice"; but the accusative case is used, indicating that they could not understand the voice.

And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus. What a strange difference in the man. Formerly

vigorous and fiery, on the scent to destroy followers of Jesus, now he is blind, helpless and dependent. His mood does not intentionally illustrate the spirit of humble dependence, but nevertheless it does. Arrogance never opens the door of the heart to let Jesus in as Lord.

And he was three days without sight, and did neither eat nor drink. So many a heart goes through painful, humble, trying experiences on the occasion of that great event, conversion. Not that the surrender to the will of Christ is necessarily painful, but usually "adjustments" have to be made that are trying indeed. Formerly the word "wrestling" was much used in connection with conversion.

III. COMMISSION. Acts 9:17-19

In the city of Damascus were numerous Jews who had become of "the Way." Among them was Ananias, a devout servant of the Lord, who in a dream was told to go to Saul and instruct him as to his future. Rather reluctantly Ananias obeys.

And Ananias departed and entered into the house; and laying his hands on him, said, Brother Saul! Here is the evidence of real discipleship. On learning the Lord's definite command and purpose, Ananias gives up his prejudice, and obeys. His entire attitude changes, and it is now "Brother Saul." He surrenders his prejudice to the Lord's command; and thereafter there is no shadow of questioning in his heart.

That thou mayest receive thy sight and be filled with the Holy Spirit. In order to do the work mapped out for him, Saul would need physical and spiritual vision.

And straightway there fell from his eyes, as it were scales, and he received his sight; and he arose and was baptized; and he took food and was strengthened. The promise is immediately fulfilled. Saul follows Christ's precept and example, by being baptized. After that, he took food and was strengthened.

IV. RETROSPECT. 1 Tim. 1:1-14

Paul is writing to his spiritual son, Timothy. He has left him in Ephesus, and problems have arisen. The young man is on the heart of the experienced apostle. He writes Timothy a letter of instruction and advice. He occasionally refers to his own personal experiences.

I thank him that enabled me, even Christ Jesus our Lord, for that he counted me faithful, appointing me to his service; though I was before a blasphemer, and a persecutor and injurious. This seasoned soldier expresses his humble gratitude to his glorious Lord, that in spite of the fact that he had blasphemed, God was merciful. "Persecutor." He goes back to Stephen and that Damascus trip, and marvels at the goodness of God—notwithstanding. "Injurious" (insolent). "Howbeit I obtained mercy, because I did it ignorantly

in unbelief." His "breathing threatening and slaughter" was because he did not know—and in blindness of heart would not see.

And the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus. Thus Saul—now Paul—acknowledges the goodness of God which strengthened him in "the faith and love" that made it possible for him to face any emergency.

Practical Questions for Class Discussion

- ¶ A famous general always doffed his hat when saluting a youth; on being questioned about it he replied, "I am saluting the possibilities of greatness in the youth." Do you thus think about such an one who should be won to Christ?
- ¶ Consider what Saul's conversion meant to the church, and the world! Think, too, what Martin Luther's, or John Wesley's, or Dwight L. Moody's conversion has meant!
- ¶ Do you believe in spiritual conversion? Is there any other kind?
- ¶ Should one have such an experience, that could be termed conversion, before seeking membership in a church?
- ¶ What is the essential experiences in conversion that all should have?
- ¶ Is there need today of personal evangelism (Ananias to Saul!)?
- ¶ Would you have felt disposed to question the wisdom of going to Saul, as did Ananias?
- ¶ Do you have a sense of gratitude for the grace of God, as expressed by Paul to Timothy?

¶ Is there a lesson in the first act of Saul, after his conversion, "was baptized"?

Notes and Comments

Sir Noel Paton has a painting entitled, "*Luther at Erfurt*." It shows Luther in his cell, sitting absorbed in the Word of God. At his side is a large crucifix, and a sand-glass emblematic of time, and a skull, emblematic of mortality. He is reading with intense absorption that passage in the Epistle to the Romans which shook the framework of his previous belief, and opened up a new world of liberty. As he reads, and as the darkness is being dispelled within him by the words, "The just shall live by faith," the artist pictures the faint light of the dawn stealing through the eastern windows the dawn of the new day, the era of the Reformation.

H. C. Trumbull used to tell of a Connecticut farmer who came to a well-known clergyman, saying that the people in his neighborhood had built a new meeting-house, and that they wanted this clergyman to come and dedicate it. The clergyman, accustomed to participate in dedicatory services where different clergymen took different parts of the service, inquired: "What part do you want me to take in the dedication?" The farmer, thinking that this question applied to the part of the building to be included in the dedication, replied: "Why, the whole thing! Take it all in, from underpinning to steeple." The man wanted the building to be wholly sanctified as a temple of God. "Know ye not that your body is the temple of the Holy Ghost which is in you?" (1 Cor. 6:19.)

into a living mosaic of dignity, strength and beauty and righteousness. Somebody has remarked that if righteousness is the objective of life happiness is certain its reward. Saul did not get what he went after; namely, happiness in running down the joiners of "the Way." Having had the great vision of Jesus, righteousness became his passion and happiness the accompaniment thereof. He dare say a heavenly vision has come to most of us, at some time, in some way or other. To distinguish the real from the spurious is not always easy, because life is so complex and its demands are so baffling.

The scientific method involves differentiation between the important and the unimportant. "The reintegrative mind that remembers everything irrespective of its value, is charming as a drawing room phenomenon, but not of much use in the research-laboratory" (Truman Lee Kelley, in *Scientific Method*). The living man who allows inconsequential to set the pattern of his behavior and ambition, thus perverting what ought to be a noble quest, will miss out in achieving God's purpose for him, just as the scientist may be led astray by devoting to the irrelevant. Any lawyer, understanding the rules of evidence, will develop for you a similar analogy in the field of jurisprudence. Maybe it is time for some of us to put under scrutiny our own objectives, our own quests, and be receptive to the call of Jesus as was Saul on the way to Damascus. How about it?

Why allow the spectacular nature of the vision of Saul the detective to overshadow us? Why not the rather look at Paul the missionary, the man whose current of life was reset, whose quest had come for God and Jesus the Lord? The converted Saul, the commissioned Paul the Paul who could say, "I was not disobedient to the heavenly vision." He indeed is a great lesson for all men. Drive it home. Having seen Jesus—"what?"

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

Saul was a "tough egg," from the point of view of the Jerusalem church. In the first two verses of this ninth chapter of the Book of Acts he is getting himself deputized to go to Damascus to clean out any and all members of "the Way." His threats against the Lord's disciples were murderous. "Give me a commission," he said to the high priest, "and I will hunt them out, handcuff them, and bring them to Jerusalem." Then he added (with an expression on his face that was the offspring of the union of a snarl and a smile), "From there on, it is up to you." The combination worked. "I persecuted this Way even to the death, and bound both men and women and put them in prison, as the high priest and the whole council will bear me witness" (Acts 22:4, Goodspeed).

Easy it is to understand how the members of this new society, "the Way,"

were bound together by persecution. What a movement that was. And how appropriate the name. Followers of the Jesus who had said, "I am the Way." Those early Christians for the most part did not welsh; they were not "yellow." They stood up and stood out for their convictions.

Now let us notice that zeal and courage may often be mistaken. Read the clever, diplomatic words of Paul in opening his address to the infuriated crowd (22:3): "I was zealous for God, just as all of you are today." He *was* zealous, only he worked in the wrong direction. Then Paul continues: "Now let me tell you how I came to change my mind, to reverse all my actions. *I saw Jesus.*"

If a man's life is a quest (and it is, isn't it?), what is the object of the continuous seeking? Engrossment in immediate, casual contacts distinguishes the unimportant man from him who, while attending to duties of the present moment, is fashioning the bits of experience

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

The various Scripture references for our lesson should be carefully studied that we may give the class-members a clear idea of what Saul was like before he had that memorable experience near Damascus; how it *changed* his life; and how Paul *himself* accounted for this miracle.

1. *Saul the Jew.* A few terse words of his own tell the story. He was a blasphemer, a persecutor, an injurious person (1 Tim. 12:13); Luke says, "still uttering murderous threats against the disciples of the Master" (Acts 9:1, Twentieth Century New Testament), "yet breathing out threatnings and slaughter against the disciples," as the King James version renders it. Blasphemy was considered a terrible sin by Jew-

was speaking unjustly or profanely of God. Acts 26:11 says that Saul not only was guilty of this sin himself, but he compelled Christians to commit it. He was a persecutor, hunting in a maniacal way those who loved Jesus Christ. The word "injurious" is stronger than either "blasphemer" or "persecutor." It means not the harm done to a person but the spirit of the one who does the injury. It means that he did it in a proud, haughty, insolent manner. Paul does not spare himself when afterward he tells his life-story. He liked to give the black background so that the great forgiving work of God in his life could show up to better advantage.

2. *A changed life.* A certain element in the Christian church of the present time makes much of "changed lives" (Oxford Group movement). Coming face to face with Jesus Christ will change any life. How much that is noted by other people depends on what the previous contacts have been. "On the road to Damascus" was more than a place and a date to Saul. It was an experience, something felt, that lived on in his life and gave it a new eternal quality. On our mission fields a remarkable example of changed lives is found in the Garo tribe of Assam. These savage head-hunters were such a menace to the peace of the country that seventy years ago the British Government considered exterminating them because of their savage practices. A Baptist missionary asked permission to try the story of Jesus. Now there are 15,000 Christians among these 193,000 Garos, who are organized into three hundred and thirty-one churches with seventy-five village schools, and they are ready to start a Christian high school. Seeing Christ has been a turning-point in the lives of individual Garos and of their tribe. Saul's changed life made him a life changer." He was not satisfied to enjoy his happy experience and let the rest of the world go by. He had to tell others about it and assure them that the same power could come into their lives and change them. In Fall River, Mass., lives a woman who twenty-five years ago had a class of boys in an English-speaking church. One day an eleven-year-old Portuguese boy came to that church on a "dare" and was put into her class. The teacher called at his home. The friendly mother offered to open her home for a Saturday-afternoon story-hour for the children of the neighborhood. First eleven children came, a month later there were thirty, and in three months there were sixty-nine meeting in three different Portuguese homes. Today the organized church has over two hundred members. This Sunday school teacher has all these years been teacher, friend, dressmaker, guardian and angelist to this colony of New Americans.

Adapted from *Missions*, April, 1936. Article by Dorothy Bucklin.

Miss Harriett Bence's conversion and dedication of her life to Christ was something more than a dare. It was an experience that she shared with others.

3. *What happened to Saul.* Many have tried to explain the miracle. Why not be content with the explanation of the man who experienced it? He says the light came from heaven; the voice came from Jesus; his future message was a direct revelation from God, not taught by men; members of the Damascus church aided him, providing the human channels for the gift of the Holy Spirit. Paul felt that the grace of our Lord was exceedingly abundant to him. This experience changed him into a man whose one single, supreme and eternal aim was to grow into Christlikeness. "This one thing I do." Mental science and religion both teach that people live on a much lower plane of achievement than they are capable of. If it were not for the tensions and inhibitions of life; or maybe just our plain laziness or indifference we could be so much finer than we are. There are many more men of the type of the Damascus Judas and Ananias in all our churches than are serving like them. Certainly there are many more women like Miss Bence who can show Christian friendliness to children of another race. Are we not profaning God by giving people the impression that he cannot make outstanding Christians out of us? Think it over. As for Saul-Paul, he may use the healed blind man's words, "I was blind, now I see."

The Lesson Lived

Susanna G. Fisher

CHANGED LIVES

Who art thou, Lord? (Acts 9:5.)

When Saul of Tarsus heard the Master's call he cried out, "Who art thou, Lord?" and, as he opened the door, a heavenly radiance filled the room where Jesus became enthroned—the murderer was transformed into saint.

Jerry McAuley was changed from a river-thief into an evangel of love to lost comrades.

Samuel H. Hadley, catching a glimpse of the Saviour, was lifted from the gutter into the leadership of the religious forces of a great city.

When the Salvation Army led a brutish, ignorant man from the slums of London to Christ an old comrade asked him, saying, "Who was the Father of Jesus? Where did Jesus live? When did he live and how did he live?" "I don't know," replied the new convert. "What do you know?" asked the questioner. Then, with face beaming with joy, he exclaimed, "I know that he saved me."

The most distinguished and learned minds have found Christ through the soul sense of personal consciousness. Dr. Horace Bushnell once said: "I know Jesus Christ better than I know any man in Hartford, and I think if he came along

here he would arrest his steps and say, 'Here's a man I know.'" Phillips Brooks once testified, "I know Jesus and he knows me, and we walk together, face to face."—*Presbyterian of the South.*

PAUL'S TEACHER

Go thy way: for he is a chosen vessel unto me (Acts 9:15).

"Let me go preach to the multitude,
For my heart is a living flame,
On the farthest walls of sin's fastnesses
I will blazon the Saving Name."

"Nay, you shall preach to a single soul,
I send him to you today.
From your heart of flame you shall
light a spark,
And as you tend it, pray."

"'Tis he shall go to the ends of earth,
That the lost may hear his cry.
'Tis he shall blazon the Saving Name,
And carry the light on high."

"This is the work that seems small and mean,
But be still, my child, and know
That the task I set is your hero task,
The Saviour has willed it so."

—Zelia M. Walters.

THE PLACE OF CONVERSION

Who art thou, Lord? (Acts 9:5.)

A person who had long practised many austerities without finding any comfort or change of heart was once complaining of his state to a certain bishop. "Alas!" said he, "self-will and self-righteousness follow me everywhere. Only tell me where you think I shall learn to leave myself. Will it be by study, or prayer, or good works?" "I think," replied the bishop, "that the place where you lose self will be that where you find your Saviour."—*Christian Herald.*

"THE CREATIVE CHRIST"

And he spake boldly in the name of the Lord Jesus (Acts 9:29).

E. Stanley Jones' name has become a household term among American Protestants and his dynamic personality has brought new life into the whole missionary enterprise in the homeland. But he traces his own creative powers to one who is still the creative Christ, and he dates his real usefulness in the Kingdom to the time when he learned the lesson that, "in my ministry I was to be not God's lawyer, but his witness. Since that day I have tried," he says, "to witness before high and low what Christ has been to an unworthy life."

Every community where the power of Christ has been felt will furnish examples on a smaller scale of his saving power today when he is given a chance in a person's life. Obscure Christians who are the salt of the earth demonstrate quietly and without publicity the Saviour's power to bring peace.—*Bible School Teacher.*

LESSON VII. AUGUST 16. SOWING AND REAPING (Effects of Alcohol)

Gal. 6: 1-10

GENERAL THEME: SOWING AND REAPING (Temperance Lesson)

[This lesson written by JOHN W. ELLIOTT, D. D., Secretary of Christian Education]

Devotional Reading for the Opening Service: Galatians 5: 16-24

KEY VERSE: Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.—Gal. 6: 7

1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the word

communicate unto him that teacheth in all good things.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

A Bible Message for Every Day

Monday. Sowing and Reaping. Gal. 6: 1-10. This is a world of order. There are causes and results. Man has been interested in these for a long time. But there are some in each generation who never learn that the rules apply to them—until it is too late.

Tuesday. The Enemy Sows Tares. Matt. 13: 24-30. The nature of the seed is all-important. The name of the sower does not change the nature of the planted seed. The owner of the field suffers, or profits by the results. We cannot escape the effects of the wrong-doing of others, when their deeds touch our lives.

Wednesday. Sowing Good Seed. Eccl. 11: 1-8. This passage brings home to us a truth that we should never forget: Beyond the sowing abides a Power that makes like produce like. Nor can the sower always determine the effect of other elements upon his crop. He must select the best seed and sow in season—and then trust.

Thursday. Social Responsibility. Rom. 14: 13-23. No person can live unto himself. What he does affects the lives of others. Paul called this to the attention of the Christians in Rome and challenged them to live in such a way that their lives would never become a stumbling-block to others. Do you think that Christians today meet their social obligations?

Friday. Harvest of Debauchery. 1 Kings 20: 13-21. This story tells of ancient leaders who thought that they could escape the evil results of their deeds. Many think that today. It is wrong for the trainmen to use strong drink, but perfectly proper for the officers of the railroad. They feel they will escape. No. They deceive themselves. Liquor acts in the same way on all who use it.

Saturday. Harvest of Joy. Psalm 126. The Hebrews who came back from exile rejoicing owed much to the faithful leaders of Israel in Babylon. These sowed the seeds of faith and trust in the hearts of the growing children, and taught them to love their native land; to desire to restore it. Youth constitute the field into which our seed are cast. What kind of seed are we throwing to the young of our day?

Sunday. Fruits of the Spirit. Gal. 5: 16-24. By their fruits are they known. Paul lists the fruits of those led by the Spirit, and the fruits of those lives into which the Spirit has not come. What different pictures they present! True to life.

At the Threshold of the Lesson

Paul wanted the members of the churches he had established to show their religion in their every-day conduct. He expected every follower of Jesus to live a life in keeping with the teachings of Jesus. Therefore in his epistles he urges the disciples to live good lives. In this lesson he sets forth several desirable traits for Christians. In the midst of these exhortations he inserts what is used as the Key Verse of this lesson: "Be not deceived; God is not mocked: whatsoever a man soweth, that shall he also reap." We want to apply this text to one very important field of life, namely, the effects of alcohol. It is just as applicable in other fields, but this is one that needs especial attention at the present time.

Repeal of the national prohibition amendment has brought about some new and dangerous conditions in the country. The ease with which liquor can be obtained is greater than ever before. In a certain township there was one place that sold liquor before prohibition, now there

are thirty-seven (taprooms). Is it a wonder that arrests for drunkenness have greatly increased during the past few years? This increase is not the same in all communities, but it is indicative of the increased ease with which strong drink can be secured.

Then there is the increased advertisement of liquor, which tends to induce non-drinkers to try certain brands. No customers are necessary for the preservation of the trade, and the dealers are spending vast sums to win new drinkers. These are just two of the reasons that this lesson is very important.

The Lesson Before Us

I. WHO ARE THE SOWERS?

Who are the ones sowing the seeds of strong drink today? In a very real way the dealers and the manufacturers at the state stores are the ones that are sowing the seeds of strong drink in the way of everybody. But let us lead them out of the picture and ask the question concerning those who are actually drinking alcoholic beverages. Each class will be able to report on the experiences of its own members. The writer of this lesson will note just a few that have come under his observation.

The young people are drinking. So after repeal taprooms were opened in many places. The inexperienced youth were attracted. The spirit of adventure caused some to drink. Four high school girls went into a large taproom in P— and decided to have some drinks. They knew nothing about any of the kind. They ordered four different kinds and each had a taste of all four. This would not have happened under the old order of things. This may have been a serious start for some of these girls.

The members of a high school football team, in the fall of 1935, were invited to the home of a high school girl for a little party. Strong drinks were served and the leaders of the team, who should have been in strict training, became intoxicated. Who was responsible in the case? The girl? The parents of the girl? The high school? The coach? The members of the team? The community in which liquor was easily purchased? The nation that said, by overwhelming majority of those voting that National Prohibition should be repealed? There are other examples of youth drinking, that might be brought up. It would be better, however, for the members of the class to report out their own experiences.

The women are drinking. Of course some women drank in the old days, but they were usually women of questionable

character. Today many women drink evenly and without the least sense of shame. The writer recently made a trip across the continent and back. On the train he observed much drinking among women as well as among the men. The worst feature was the drinking of men with men who were strangers to each other.

In one case observed a married couple joined by a man and young woman, strangers to the couple and to each other, playing a social game of cards and a few drinks. This was in the observation-car. The young woman was not accustomed to a strong drink, but she accepted just the same. Before the evening was far spent she was foolishly intoxicated. The wife was disgusted and left the party. The two men, however remained and endured the acts and words of this girl—hardly out of her teens—who was foolish enough to drink with men she had never seen before. Another case on the same trip.

A woman in middle life, and single, is returning from a vacation trip. She met a salesman started a conversation in the observation-car. He suggested drinks. She accepted, but revealed that she had not used liquor before. A small amount did much for her. Her conduct was enough to make any respecter of manhood hang his head in shame. Are these observations unusual? Or are they reproduced in many places? Does any person who has to live much of the time in hotels need to be told that women are drinking today as they never have before?

Drinking is not limited to the young people and to the women. Of course men are drinking in public and in private. Some families are making strong drink a regular part of their diet. It is not strange that the consumption of liquor has been greatly increased under the guise of social approval and commercial advertising. Yet we cannot forget that according to the leaders of the fight against prohibition, repeal was going to reduce consumption.

WHAT ARE THE DRINKERS SOWING?

They are sowing in their systems alcohol, a narcotic drug, a depressant, a poison. It matters not whether the drink is wine or whiskey, beer or rum, cider or brandy, the dangerous element in the drink is the alcohol. The effect of the alcohol is what the drinker seeks. The immediate results are sought by the drinker, who in the early stages of drinking is sure that he will avoid all the ultimate evils which he has observed in the drunk drinker.

For does the source of the alcohol change its effects. The repealists promise that the abolition of prohibition would remove the bootlegger and the easy. It has not. Frequent arrests of illegal manufacturers of strong drink have the bootlegger is still with us. The stuff may be bought at a taproom, a saloon, hotel, state liquor store, boot-

legger's joint, or may be made at home; and the effects of the alcohol in it is just the same in all cases. The thing that is being sold is poison in many cases, and a narcotic drug in every case.

III. WHAT WILL THE HARVEST BE?

Increased consumption. More people are drinking, and more will drink greater quantities if the manufacturers and the dealers have their way. One of the leaders in the brewing industry, at a recent convention, said:

"If the tax on beer were such as to permit the general sale of beer at five cents a glass, instead of ten cents, consumption this year (1935) would be nearer 100,000,000 barrels than 50,000,000. . . While we compete among ourselves we must be always mindful of the competition from beyond our industry. The soft drink industry, the milk and ice cream industry, the tea and coffee industry, all are competing with us for a larger share of the dollar, and the dollar is, after all, only so big around."

The liquor industry means to grow, and there is only one way for it to grow, and that is for the people to use more of their article. If they do, the harvest is inevitable!

Increased drunkenness. On all sides are seen evidences of increased drunkenness. On the streets, in the hotels, at football games, at parties, many more drunken people are seen than have been seen for many years. Then there are more arrests for drunkenness. Consult the police records in your own town, and learn whether there has been any increase in the number of arrests. The head of the police department in the township of the writer informs him that arrests for drunkenness have increased 180 per cent. in the last two years. Learn the percentage in your own town.

Increased accidents due to drink. The

figures giving the deaths from auto accidents have greatly increased since repeal. In spite of the safety campaigns conducted in many states, the accidents and the deaths from accidents are increasing rapidly. Much of this is due to the use of alcohol. Learn the figures from your own township's police records.

Increased alcoholism. Last August the census bureau announced its preliminary figures for 1934. Its figures revealed that deaths from alcoholism increased from 3,049 in 1932 to 3,921 in 1934. An increase of thirty per cent. in two years is enough to sound a warning.

To this list of results of the increased use of alcoholic beverages, add the others that you yourself have observed.

Practical Questions for Class Discussion

- ¶ Do you think that religion should be a factor in the consideration of the drink custom? In other words, should the Christian behave in a way different from others?
- ¶ If you think a Christian should concern himself about the evils of drink, what would you suggest for him to do? Can we expect him to do any more than abstain?
- ¶ Why do some people feel that they will escape the evil results of strong drink, even when they see such on all sides?
- ¶ What can we do to help our own children escape the results of strong drink? Is teaching the scientific truths about alcohol sufficient?
- ¶ Should the churches undertake a campaign to secure total abstinence pledges?
- ¶ How can the churches cooperate with other agencies, such as the public schools, Woman's Christian Temperance Union, Anti-Saloon League, public health bureaus, etc.?

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

It would be a great mistake, in my judgment, to try to confine the important message of this lesson to considerations centering around the use of intoxicating liquor. Temperance connotes self-control, poise, power, full possession of faculties. On the negative side it means restraint; on the positive side it means wisdom and discretion in the use of talents inborn and developed. Temperance is a large concept. It should permeate life in all its activities. It concerns health, eating, drinking, talking. It enters domestic relations, business conduct, individual behavior, all social relationships. Temperance should be borne in mind while we are discussing the subject of "temperance." If reason

and logic are overstrained we are not temperate.

Consider advertising. The ethics of the advertising profession are well thought out and eloquently expressed in appealing codes. Their statements are available to me as I write, but space limitations forbid quotation therefrom. Now consider the drool and slush that appear in beautiful commercial art in our magazines; or that come over the air, in well-trained voice, using most skillfully composed phraseology, designed to deceive. Intemperance appears in the code claims; and intemperance is exemplified, on the other hand, in deviating from the extravagant claims for ethical procedures by advertising as practised in business.

Irving Fisher in *Prohibition at Its Worst* exposes the claims of brewers

and their associates, as they turn statistics to prove (?) that the use of liquor is harmless and has no accelerating effect on the crime rate. Figures do not lie, but figures often enter into conversation with them and emerge from the conference-room with very interesting statements that seem to put the probity of figures under grave suspicion. In my most cynical mood I would define a statistician as a mathematician who proves by columns of figures, which he has himself compiled, to the satisfaction of the other fellow that which his own conscience won't allow him to believe. Misuse of statistics has been charged against Christian (evangelical) writers who claim statistical jurisdiction over even those sects that are so unchristian as to be the object of the former's missionary zeal.

The point I think is important is that temperance is a disposition of the mind, a habit of thought and behavior. It is psychologically explicable that a man may be unbalanced in one direction. It is splendid that a man practises full abstinence, that is complete temperance, in the use of intoxicants, but if that same man is sexually unrestrained, or habitually dishonest in his commercial transactions, he certainly is not temperate.

Life is a circle. If one breaks down in misusing his appetite by drink, that segment of the circle becomes black on a diagram. If that segment remains white, and a man is a vicious gossip to the degree of misrepresentation, we have to use black ink on his circle. The trick is to strive for a white circle. "Temperance" is enveloping.

There is one powerful, gripping thought in these words of Paul. It has to do with sowing and reaping. Good-speed translates them:

"Do not be deceived. God is not to be sneered at. *A man will reap just what he sows.* The man who sows to gratify his physical cravings will reap destruction from them, and the man who sows to benefit the spirit will reap eternal life from the Spirit. Let us not get tired of doing right, for at the proper time we shall reap, if we do not give out."

It is often charged that the difficulties and problems of the youth of today are accentuated by the inconsistent behavior of their elders. If fathers and mothers are not demonstrating self-control and a quest of the spirit, by what sort of alchemy do they expect their sons and daughters to seek that which appears to older minds to be valueless—or at most the mere matter of lip reference?

Temperance means self-sacrifice? Exactly. It always has and it always will. It means the kind of devotion to an ideal that Bliss Carman attributes to "The Brothers of St. Francis":

Soft sleep and easy faring

For those to riches bound;

For the Brothers of St. Francis,

A blanket on the ground.

The greedy will be fighting
With tooth and nail and sword,
But the Brothers of St. Francis
Must pattern by their Lord.

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

One lesson that we find taught all through the Bible is that "we are our brother's keeper." The Hebrew people tried to be exclusive and shut themselves from contact with other nations, but their leaders early saw that God was the God of the whole world and not the monopoly of the chosen race. All along the Old Testament we find the prophets trying to make the people see that special privilege brought added responsibility. All through the teachings of Jesus we find the thought that his disciples are to be good not simply that they may get to heaven themselves, but that they may help others to share the good life also. Salt never seasons anything so long as it stays on the shelf, but only when it is mixed with food. Light never brightens dark corners so long as it is covered. Paul takes up this "otherliness" of the Scriptures and again and again emphasizes the thought of bearing one another's burdens. In fact in this temperance lesson we find eight-tenths of the verses relate to the duty of considering others and only two-tenths direct temperance teaching. This is a good division. What is needed in this country is not more information but more exertion. We who believe in temperance have been sitting back on the job and letting the liquor forces have their way. Meanwhile the prophecies made before the repeal of the prohibition law are being fulfilled before our eyes.

As this lesson is being written the people of our country and Canada are tensely listening over radios and anxiously watching newspaper bulletin-boards for news of the two living men who have been trapped in an abandoned gold-mine at Moose River, Nova Scotia. For ten days miners have been digging through dirt and slate and rock to reach those men and their dead companion. They are nearing the place, and literally millions are watching for the final release of news that will tell the prisoners have been reached and freed. Such tragedies are not unusual. Hundreds of miners have been trapped in cave-ins, floods and fires in the world, yet their plight as a group has seldom attracted public attention like these three Canadians. Why? Modern means of communication have had something to do with this public interest, but the real reason according to a man who has studied mental science is that almost everybody has had some childhood experience such as being shut in a dark closet or being locked accidentally in a cellar. This has given him a fear of underground places. Thus he or she suffers vicariously with the men imprisoned in the mine. Add to this the

fact that for the ordinary person an event, either happy or tragic, has to be concentrated in one or two appealing personalities, and we have explained tremendous popular interest in the tragedy of Easter Sunday. In brief, we are interested in those things which can connect with our own experience and center in a very small number of persons. Does it mean anything to us?

1. The natives of Alaska have petitioned the Liquor Control Board to enact prohibition statutes making it a crime to even give an Eskimo a drink of liquor because they say "the excessive use of intoxicating liquor is highly moralizing to the race"? The news patch says that during the first half of 1935 seven hundred thousand gallons of liquor were consumed by Alaska's hundred thousand people. Far-As Alaskans are waking up!

2. In one state alone (Massachusetts) last year drunken drivers killed one hundred and fourteen and injured thousand persons. The registrar of motor-vehicles said in a statement issued at an auto-show number of the *Boston Transcript*: "An average of over one hundred licenses were revoked every year of 1935 for this offense, a total of persons convicted of risking their lives and other lives in this way. More than this is a 33.7 per cent. increase over the year before. When you are about to drive a car is not the time to drink. I appeal to all motorists to keep their drinking and their driving separate."

3. On April 1 at least ten million families in the United States will have lost from four hundred to six hundred dollars poorer as a result of legalizing drink for three years (including the months of legalized beer only). The government has collected a billion dollars in Federal liquor revenue since the ratification of the Eighteenth Amendment, but in these same three years there has poured out of depression-pinched pockets nearly eight billion dollars for the liquor industry. It has been estimated that two out of three American families are still immune to liquor propaganda. This means that the brunt of this tremendous expenditure is borne by some ten million families to which the flood of radio, movie and bill-board advertisement has made its deadly appeal.¹

4. "Ethyl alcohol in every form of drink from beer to absinthe is a powerful, habit-forming narcotic, a depressant, an anesthetic, which stupefies the mind by a chemical action upon the nerve cells identical with that of ethyl chloroform. Underscore that fact in your minds. Burn it deep into the minds of your children and youth, for that generation contains the power that will soon destroy the organized legal traffic in beverage alcohol."²

¹Adapted from statement of National Temperance Union, April, 1936.

²Edward A. Estaver, Director Religious Education, Massachusetts Baptist Convention.

Just we wait until these tragic facts concentrated on two or three people, maps in our own family, before they n anything to us?

The Lesson Lived

Susanna G. Fisher

DOES IT PAY?

Whatsoever a man soweth that shall also reap (Gal. 6:7).

Does it pay to license a traffic which lessens the demand for the helpful things of life, which increases their cost and diminishes the ability to pay for them? Does it pay to license a traffic which makes men less skilful, less steady, less reliable; which lessens endurance, less confidence, lessens credit, lessens demand for food, clothing, shelter, tools with which to work?

Does it pay to license a traffic which increases taxes by creating a demand for prisons, penitentiaries, asylums, hospitals, almshouses, orphanages, reformatories, police and criminal courts?

THE CHRISTIAN CITIZEN'S DUTY

Let us not be weary in well doing (1. 6:9).

No man can be a good Christian unless he is a good citizen. That means that the highest type of Christian must be taught to understand that the gospel makes demands, that he shall sacrifice his own desires for comfort, and that he shall be sufficiently courageous to seek, hold, and glorify public office. The heart-breaking phase of the repeal of the Eighteenth Amendment is not in the efforts of those who ardently sought repeal, but in the unaccountable lack of effort of church people to support it.

Our country is embarked upon a local-option campaign. Already it has had surprising success in many localities. If local option is adopted and there is not supporting legislation to render it effective, failure is certain. Legislation should make it mandatory that the court confiscate trucks that are captured distributing liquor in dry territory; that the building in which liquor is sold shall be padlocked for a few years if the owner has known that his property was used for illegal purposes; that the car of the drunken driver shall be confiscated to pay for damage wrought; and, if personal injuries are inflicted in an accident, the drunken driver shall go to jail with-

out any possibility of parole.—*J. A. Stevenson, in "Westminster Adult Bible Class."*

DR. WILLIAM MAYO, of the famous Mayo Brothers' Clinic or Sanatorium, said that by a conservative estimate three out of every ten persons who began as moderate drinkers became addicts who "find it nearly impossible to break themselves of the habit. The 70 per cent. of drinkers who do not become addicts sometimes develop changes in the liver, and the vascular and nervous systems later in life, which we have reason to believe are the result of alcohol."

THE results of the repeal of prohibition are depicted in a Raleigh, North Carolina, newspaper editorial:

What is the consequence? No pen can answer that question save the pen of the recording angel, for God only knows the fearful results of the reopening of the barrooms. Is there more drunkenness now than during Prohibition? At least five times as much; and commensurate with the increase of drinking and drunkenness is the increase of wickedness and crime.

LESSON VIII. AUGUST 23. UNIVERSAL BROTHERHOOD IN CHRIST

Acts 10:1 to 11:18; Rom. 1:13-17. (Verses printed, Acts 11:5-18; Rom. 1:15-17)

GENERAL THEME: THE GOSPEL FOR ALL MEN

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Isaiah 11:1-5

Y VERSE: For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16

Acts 11:5-18

I was in the city of Joppa praying: in a trance I saw a vision, A certain vessel descend, as it had been a great net, let down from heaven by four angels; and it came even to me:

Upon the which when I had fastened mine eyes, I considered, and saw four-legged beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

And I heard a voice saying unto me, Rise, Peter; slay and eat.

But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

But the voice answered me again from heaven, What God hath cleansed, call not thou common.

And this was done three times: and they were drawn up again into heaven.

And, behold, immediately there came three men already come unto the place where I was, sent from Caesarea unto me.

And the Spirit bade me go with them, nothing doubting. Moreover these two brethren accompanied me, and we entered into the man's house:

And he shewed us how he had seen an angel in his house, which stood and

said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

Romans 1:15-17

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

A Bible Message for Every Day

Monday. Peter's Vision. Acts 10:9-16. Our visions are likely to show us what we want to see. Notice that those sent by God to his worthies of the Bible are of another sort—picturing the way of duty, of service.

Tuesday. The Gospel for All. Acts 11:5-18. You belittle the salvation of Christ by limiting it to your self, your church, your nation, your race. Foreign missions have helped us to conceive the gospel in something of its rightful magnitude.

Wednesday. Vision of the Kingdom. Dan. 7:9-14. No matter how small your church and insignificant its work, never forget the splendid destiny of the Kingdom of which it is a part, and the "everlasting dominion" of its King.

Thursday. No Respecter of Persons. Rom. 2:1-11. Remembering what the writer of these words had once been and stood for, need we ever despair of winning the most "hidebound" and prejudiced to the gospel's glorious liberty?

Friday. The Covenant of Grace. Rom. 11:25-36. I like Goodspeed's rendering of that great verse 33: "How inexhaustible God's resources, wisdom and knowledge are!"

Saturday. A Common Heritage. Eph. 1:3-14. "Gather together in one all things in Christ" (ver. 10). The thought of the oneness of the universe, and the dream of the brotherhood of man, and the movement for a single church, have always fascinated the world, as they did the writer of this Epistle—but they are unthinkable and impossible without that formula, "in Christ."

Sunday. The Reign of Righteousness. Isa. 11:1-5. Verse 3 here means that as Judge God goes back of what human eyes see and human ears can hear to the motives of men, the desires of the heart. It is Christ's way of judging—and should be the Christian's.

At the Threshold of the Lesson

It is proverbially easier to give up religious beliefs than religious forms. The practices of the Jewish religion had bulked so large in the life of every pious Jew that it was more difficult than we perhaps can understand for him to give them up when he became a Christian. This was especially true of ancient social-ritual observances, like eating "unclean," taboo food. Peter had been brought up to regard it as not only sinful, but also a violation of racial mores, to eat some of the animals he saw in the visionary sheet. Christ freed men from suchlike bondage.

What we know of the caste system in India helps us somewhat to understand Peter's feeling about eating at the table of Cornelius; who, although remarkably sympathetic toward Judaism, was still a heathen man, and a soldier of the hated, "unclean" Roman Empire. A contemporary Jewish writing tells of a Jew being polluted by having a fleck of spittle from the mouth of a Gentile with whom he was conversing fall on his robe. The messengers of Cornelius take account of this feeling when they stand outside the house of Simon, but do not enter (ver. 11).

The Lesson Before Us

I. PETER TOWARD CORNELIUS

The experience of each is twice related (chapters 10, 11). There is much of this repetition in ancient writings; in Homer, for example, and the Book of Genesis. Such progressive repetition often, as here, gives lucidity to the narrative; is really a literary excellence.

The incident of Cornelius occupies much space in the Book of Acts. Why? Because when Acts was written something was happening in Jewish Christian circles before which the whole world stood amazed: a wall of racial and social separation that had seemed imperious was beginning to give way. Someone has said that in Peter's declaration, "I perceive that God is no respecter of persons," you can hear the crash of the Chinese wall of Jewish exclusiveness. That exclusiveness was to survive, in-

deed, through the ages, but only with a broken nation; for the Jewish Messiah, the Christ, had declared against it, and the greatest Jew that ever lived, next to that Christ, had already been won from it.

Dreams and visions are often motivated by recent broodings. This psychological truth does not detract at all from their value as a medium of divine revelation. As we imagine that Saul had had the crucified Jesus much on his mind previous to his Damascus-gate conversion experience, so we may suppose that Peter had been troubled in these days by the suspicion that his Jewish prejudices were unworthy of a disciple of Jesus. Words that he had heard the Master speak about the place and value of religious forms, about what morally contaminates and doesn't, would keep running through his mind.

At first Peter thinks that God is testing him; testing his fidelity to the regulations of *kosher* ("clean") and *tref* ("unclean") victuals. Peter insists that he is scrupulously obedient to those rules. Then there comes the answer of the voice, saying, in other words, If I, God, gave the law of old, may I not retract it? In verse 9, "God" and "thou" should be emphasized. Bear in mind that Peter still regarded himself as a good Jew.

II. CORNELIUS TOWARD PETER

Cornelius was a very common Roman name. This man may have been related to the great Cornelius family of Rome, but not necessarily, for one of that family gave his name to ten thousand slaves whom he freed. The hundred or so soldiers whom Cornelius commanded there at Cæsarea were troops to support the authority of the Roman procurator.

Cornelius was not a proselyte in the strict sense of the word. He had acquired a very friendly interest in Judaism, and by its teachings had been won from his baser faith to a belief in the one God Jehovah. He may be compared to many people outside the church who seem to be almost Christians. He was praying for more light (10:4). It speaks much in favor not only of the man, but also of his religious earnestness, that he had communicated his spiritual interest to the members of his household.

The New Testament is fortunate in its military men. We think of the centurion of Capernaum (Matt. 8:5ff.; Luke 7:2), the centurion of the crucifixion scene (Luke 23:47), and the centurion of Paul's shipwreck adventure (Acts 27:43).

Cornelius' seeking and Peter's perplexity bring the two men together. The Holy Spirit takes these two factors and uses them for the good of the one and the other: the centurion is led by the apostle into a better faith than the Jewish, while the apostle learns from his strange vision and his contact with the soldier that clean and unclean are hence-

forth to have a spiritual rather than ceremonial value in God's estimate. Jesus had taught Peter that, but he "slow of heart" to believe it.

The sheet-basket. There were *kosher* ("clean") and *tref* ("unclean") animals in the vessel. Notice the wording, in both chapters 10 and 11, "make not thou common" ("What thou has pronounced pure you must not defile," *Twentieth Century New Testament*, cp. Gen. 1:24, 25; Mark 7:18-23). G. Campbell Morgan has this interesting comment: "So far as the commandments against certain forms of animal life were ceremonial, they are swept away; but in so far as they were laws of health, they abide; are eternal."

III. PETER AND CORNELIUS TOGETHER IN THE HOLY SPIRIT

It was an odd company gathered at Cornelius' house: Orthodox Palestinian Jew Christian, Simon Peter; and a heathen against him this Italian God-fearer, a heathen soldier, Cornelius. Then, because he was doubtful of the consequences of this visit to the inquiring heathen, Peter had taken with him some of the Joppa disciples as sort of witnesses. Finally, on Cornelius' side there were all those people of his household eager to listen to the message of the famous preacher of Jesus' gospel.

How ready they were, those Gentiles for the salvation of the cross is shown by the fact that Peter had not been speaking long before the Holy Spirit was imparted to them—implying here thorough-going conversion. Not infrequently preachers and teachers find people receptive, thus going out to meet Christ more than half-way. We should watch out for people in this mood.

The baptism of the Holy Spirit suggests water baptism, and the rite is administered to Cornelius and his company. The lesser must be included in the greater, and Peter may not deny the ordinance to those who have the heavenly seal (10:47, 48). Once more we see how invariably baptism follows believing in the early church. Peter's story of what had taken place silences his critics back at Jerusalem. They glorify God for doing such a marvelous thing as admit heathen Gentiles into the kingdom of the Christ, Messiah.

Practical Questions for Class Discussion

- ¶ Mention instances in Jesus' ministry where he teaches the same lesson that we have before us here.
- ¶ Can you give, from your foreign-missionary reading, illustrations of the gospel's "mixing" and "bringing together" power?
- ¶ Can you think of homes that you would account of your prejudices—wondering to enter, to speak for Christ as Peter must have dreaded to enter into Cornelius'?

Is it hard for you to think of some Christians as really your brothers and sisters?

Are you really convinced that Christ was ordained to be the Lord and Saviour of all men? That with him race, color, and condition do not count?

How do you account for the present attitude of Hitlerism, in Germany, toward the Jews?

Name, or write down, some of your own prejudices. Do you think that you are any more "open to conviction" than were Peter's critics?

Which racial prejudice, would you say, is the strongest?

Notes and Comments

We all know of remarkable instances of the moving of the Holy Spirit.—Psychology explains it in other terms, and otherwise, but that is what it is to the Christian.—There comes the irrepressible feeling that a letter should be written, and afterward we find that such a letter was needed and longed for; that the word about Christ must be spoken to someone not a Christian, and then we learn that the person was waiting for that word.

"To render a service to anyone is the highest remedy for prejudice against him."—Lyman Abbott.

In *"The Merchant of Venice"* Shylock voices the Jewish prejudice, when he says to Bassanio: "I will buy with you, sell with you, talk with you, and so following; but I will not eat with you, drink with you, nor pray with you."

"The issue was one of 'religious par-

ticularism,' narrow to an outsider but protective to the insider. From the story of Peter's defense of his course with Cornelius the modern reader learns how reluctant the first Christians were to understand that the religion of Jesus was like new wine which could not be contained within the old wine skins."—E. W. Burch, in *"The Abingdon Commentary."*

"We have (in this lesson) the all-sufficient warrant for Christian missions, and the adequate principle of Christian unity. Where Christ is known and loved, he brings a new spirit before which racial barriers and animosities disappear; and where the Spirit is, should not the frank acknowledgment of oneness in fellowship be given?" (R. H. Coats.)

God of all Nations,

We pray thee for all the peoples of the earth.

We beseech thee to teach mankind to live together in peace,

No man exploiting the weak, no man hating the strong,

Each race working out its own destiny, Unfettered, self-respecting, fearless.

Teach us to be worthy of freedom, Free from social wrong, free from

individual oppression and contempt, Pure of heart and hand, despising none, defrauding none,

Giving to all men—in all the dealings of life—

The honor we owe to those who are thy children,

Whatever their color, their race, or their caste.

—From *"A Book of Prayer."*

Peter's experience, seems naturally to suggest.

This puzzling question, with my lukewarm comment, is mentioned in this unsatisfactory way, chiefly to note that just as Peter had much to learn by way of education about his opportunities and duties in the Master's service, so have we a long way to travel in realizing the fulness of the Christ way of life. So I repeat, traditions are hard to shake off; habits seem to have a lot of glue in their make-up.

We turn to beautiful and comforting John 3:16. We know God shows no partiality. We know that the gospel is for all men. Yet we wonder, and wonder, about the effect of our Christian faith upon the destinies of this enigmatical world in which we live. We want peace; we have wars. We believe in justice; we see industrial exploitation. We love our children; we allow child labor. Individually we believe; collectively our behavior seems foreign to the spirit of our Teacher, Christ.

The unanswered question of Christendom is: How are we going to make the individual faith of our Christian leaders the guide to collective conduct, both in national and international relationships, both in our industrial and in our commercial relationships? In Bliss Carman's poem "Tecumseh and the Eagles" the chief's vision failed to produce anything of lasting value. It will not be so with the faithful. We will live and learn. Peter's vision will some day be understood.

"Tecumseh of the Shawnees

He dreamed a noble dream—

A league to hold their freedom old

And make their peace supreme.

He drew the tribes together

And bound them to maintain

Their sacred pact to stand and act

For common good and gain.

"The vision of Tecumseh

It could not long endure;

He lacked the might to back the right

And make his purpose sure.

Tecumseh and his people

Are gone; they could not hold

Their league for good, their brotherhood

Is but a tale that's told."

Does right need might? Discouragements notwithstanding, the man of faith will sense God "within the shadow keeping watch above his own." God is for all. Peter learned it. Would that all were for God! "God shows no partiality." Shall we?

God, what a world, if men in street and mart

Felt that same kinship of the human heart

Which makes them, in the face of fire and flood,

Rise to the meaning of true brotherhood.

—Ella Wheeler Wilcox.

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

It is easy to believe the things we want to believe. Traditions are hard to shake off. Habits seem to have a lot of glue in their make-up. Early impressions persist. Peter had for years been accustomed to eat only that which was ceremonially clean. He had been doing it for so long that its validity was not questioned. Therefore it must be right. The vision at Joppa, where he was a guest of the tanner named Simon, came to him; in fact, he was not receptive. It was only the persistence of the presentation in the vision that finally brought him around. At last he could say, "Now I understand that God shows no partiality, but welcomes the man of every nation who reveres him and does what is right."

"God shows no partiality" is theoretically accepted by all of us. The brotherhood of man is, if accepted and applied to us as Christians, staggering in its implications. Peter as an individual had

to grow into it. Christianity today accepts it in theory, but it must be admitted we do not practise it. At least, we do not practise it in our social relationships, and I do not know of any other criterion to apply.

History, both past and contemporary, shows that it is easy to adapt our religious doctrines to prevailing social customs. Maybe the impartiality of God and the brotherhood of man mean that *individual salvation* is for all, and that there is no inconsistency in practising a social ostracism based on class, national, and racial distinctions. Maybe that is so—but to me it looks like mere rationalization. If Christianity in its essential spirit has a penetrating significance, it would seem to call for justice for all, attribution of equality before God, and a functioning fellowship for believers regardless of geographical and racial barriers. The designed use of the word "barriers" in the immediately preceding sentence begs the question, because if there are barriers there cannot be that religious-social fellowship that this lesson text, relating

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

The story of Cornelius' experience with the angel at Cæsarea and his account of it to Peter, and the story of Peter's vision at Joppa and his account of it to the apostles in Jerusalem, will need to be carefully studied. If possible read these accounts in different translations. It is a wonderful story of enlarging horizons for several men.

1. *Cornelius.* This army officer of the proud Roman Army, with his hundred men recruited not from the province, but from Italy itself, had every reason to be class-conscious himself. A generous, God-fearing man who maintained family worship and private devotions must have been surprised to be informed that religion should make further demands on him. Perhaps like that other centurion who sent to Jesus for help for his sick slave (Luke 7:8) his training had made him obedient to authority. When we remember the scorn felt by some Roman officials for Jews it seems strange that Cornelius should have welcomed Peter so cordially. We wonder if he had heard the Christ story in part and was eager to know the rest. The angel of God must have touched his heart with a holy desire to know more or the centurion would never have sent three specially trusted men off forty miles to see what a Galilean fisherman had to tell him.

2. *Peter.* In this dramatic story of the apostle's experience on top of that house in Joppa one sentence stands out in terse command. "What God hath cleansed call not thou common." If we could make that one thought live in the hearts and minds of Christians how many of our personal and world difficulties would vanish. We have not known caste in the white race, but class distinctions have been almost as difficult. We are glad Peter learned the lesson so easily. Leaders of the Hindu religion in India failed to do this very thing. Right now this great principle is being tested on the other side of the world. Early this year Dr. B. R. Ambedkar, leader of India's seventy-five million outcastes, at a gathering of ten thousand of his people urged them to renounce Hinduism and embrace any other religion that guarantees equal status and treatment with other members. This large group adopted resolutions to that effect and now all India is in an uproar over it. Some approve and others condemn. Clearly, Hindu leaders are not as open-minded as Peter was. With Peter it was a question of admitting people of another race to Christian privileges. In India these "untouchables," though Hindus and sometimes well-educated in Christian schools or abroad, are not allowed social relations with caste people, are condemned to poverty and menial occupations, and refused admittance to Hindu temples. Where will they go? Moham-

edan leaders are enthusiastic. They are inviting the outcastes to join the religion of Islam, which offers them fullest equality and all privileges. This grand opportunity is a challenge to the Christian church. Our missionaries have prayed for a century for this crisis. Are we going to send our preachers and teachers to tell this great group of people about Christ and welcome them into the Christian church, or are we as Baptists in this centennial year of the South India mission going to reduce our contributions so much that men and women cannot go?

3. *Leaders of early church.* When the apostles and brethren in Judea heard of what had been happening along the coast of Samaria they had their conservative objections all ready for Peter when he arrived in Jerusalem. But it is greatly to their credit that they yielded to the appeal of Peter's simple, direct story of what had really happened. Incidentally, this is the best way to disarm criticism. Angry feelings usually are calmed by the simple statement of the facts of the case. The risen Christ had commissioned the disciples to tell the story of his life on earth and his resurrection (Acts 10:42). That work was important enough to occupy their time and energy. "Through his name whosoever believeth in him shall receive remission of sins." Dr. Raymond Calkins says that the real reason for the falling off of missionary interests and giving is that the church has lost its grasp on certain fundamental spiritual affirmations on which the whole missionary enterprise rests. He asserts that it is folly to say that Christianity is one thing and missions another. There is a subtle doubt abroad as to whether Christianity is a local or a universal religion. Until we recover our faith that Christ is the Saviour of all men there will be no improvement in the missionary cause. If there is not enough of the love of God to save all men there is not enough to save any man.

Shall not we leaders in our local churches take the message of the risen Christ seriously again, as did those early disciples? Let us arise, throw off our defeatist spirit, and in the faith that we are going to live forever act like immortal souls. The Christian is taught to love and be loyal to Christ, not to hard and fast religious laws. Easter emphasizes the equality of all people. The Easter message is still, "Go tell my brethren." May our horizons enlarge as we follow his teachings.

The Lesson Lived

Susanna G. Fisher

CHRISTIAN INTERNATIONALISM

God is no respecter of persons (Acts 10:34).

Peter has seen a vision of internationalism. The result is he is a bigger man, dwelling in a bigger world, driven by a bigger motive toward a bigger goal.

The man is shaking off his provincialism. He was a Jew. The religion of the Jew is, and has always been, an intense nationalism. They regarded God as Hebrew monopoly. It is said by those who are in a position to know that the chief barrier today between the Jew and his approach to Christianity is not the difficulty of accepting Christ and his teaching, but a feeling that to do so would involve the repudiation of Jewish nationalism and a betrayal of Israel. Nevertheless, Peter has looked over the hedge, and the sight which broke on his astonished vision has wrecked his old creed. It is dawning on him that even a nation is a chosen nation, that God has as much for the people of one race or color or creed or sect as another. The glory of that vision Peter gets his emancipation.—From "*The Field Is the World*," by James I. Vance.

THE ROCK-BOTTOM TRUTH

Preaching peace by Jesus Christ (Acts 10:36).

To Peter henceforth all personal values, end in Jesus Christ, and all social ideals culminate in the kingdom of God. Nothing less than a deep and consuming conviction that there is no other man and no other message save the Christ Message and the Christ Message, able to meet the bottommost need of the world, will send us forth with relentless strength. It is this rock-bottom truth which has sent men through fire and flood for the gospel's sake. We need to believe this with a sincerity and earnestness that kindles all life into deepest devotion.—From "*The Life of Prayer*."

"TO BROTHER ALL THE SOULS OF EARTH"

And he commanded us to preach unto the people (Acts 10:42).

It is no mere coincidence that John Paton, the apostle of the New Hebrides, was first the apostle of the slums of Glasgow; that Mary Slessor, the savior of the savages of Calabar, began her saving work among the toughs of Dundee; that John Hunt was an enthusiastic soul-winner in Lincolnshire before entering on his marvelous service among the Fijians; that Keith-Falconer was a devoted worker in East London ere he filled a missionary's grave in Arabia; that James Evans, the "Apostle of the North" to the Indians, was an equal earnest evangelist to the white men of the posts; that Charles A. Logan won a blessing to the American Highlanders before carrying Christ to the Japanese. The missionary spirit is simply the spirit of brotherhood, reaching out to save wherever lost men are found and reaching furthest to where the need is greatest.

In this spirit alone lies the solution of humanity's problems, the hope of a warless world, the sure prophecy of the coming of God's Kingdom.—From "*The Desire of All Nations*," by Egbert V. Smith.

LESSON IX. AUGUST 30. THE HOLY SPIRIT IN MISSIONS

Acts 11: 19-26; 13: 1-12. (Verses printed, 11: 19-21; 13: 1-12)

GENERAL THEME: BEGINNING OF WORLD MISSIONS

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Isaiah 42: 6-10

KEY VERSE: And he said unto them, Go ye into all the world, and preach the gospel to every creature.—Mark 16: 15

11: 19 Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phoenicia, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

13: 1 Now there were in the church at Antioch certain prophets and teachers; as Barnabas, and Simeon which was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

4 So they, being sent forth by the Holy Spirit, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the syna-

gogues of the Jews; and they had also John to their minister.

6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus:

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (so so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

cities where there was the most corruption and vice, like Antioch, Corinth, Rome; where they might be leaven, to transform and redeem.

The Lesson Before Us

I. PAUL AND BARNABAS DEDICATED TO MISSIONARY ENDEAVOR. Acts 13: 1-3

The Holy Spirit was the directing impulse. As we have said before, you do not get away from the Holy Spirit in the Book of Acts—nor in any successful missionary enterprise, for that matter. Barnabas and Paul may have been thinking of this undertaking, and the Antiochan church planning for it, but the Spirit was the decisive factor.

Prophets and teachers are brought in here with intention. It was through them that the Holy Spirit revealed his counsel. Notice that we are not now concerned with apostles; there were none at Antioch; the gospel has broken loose from the official church at Jerusalem, has become an affair of the Spirit. "Prophets are men of insight and foresight, who, seeing into the heart of truth, and far on into the economy of God, as the result of personal fellowship with him, speak the words of God" (G. Campbell Morgan). "Teachers" in the early church recited and taught the sayings of Jesus and the story of his life that had not yet to any great extent been committed to writing.

God's will comes to the church that ministers—this refers to the work and worship of the church as a whole—and *prays and fasts*. Niebergall aptly comments, "Fasting means empty of the world, while prayer fills us with God."

Sy(i)m(e)on is identified by an old tradition with Simon of Cyrene (Mark 15: 21). The word translated "brought up with" (R. V., "foster-brother"), is more likely a court title, denoting a member of the prince's personal retinue. The Herod is Antipas.

The laying on of hands here, as in ordination, has a beautiful significance: All the strength and grace that God has given us we lend now to you. It streams off through our fingers. You become now our hands, executing the tasks that are beyond our immediate reach! Sent forth by the Holy Spirit, with the prayers of a young and vigorous church, and with such a benediction, is it any wonder that they won to Christ a Roman proconsul and lots of other people?

II. PREACHING THE GOSPEL IN CYPRUS
Ver. 4, 5

Cyprus was for many reasons the scene of their first missionary endeavors. It was comparatively near, only forty-

A Bible Message for Every Day

Monday. The Lord's Commission. Matt. 28: 16-20. The promise of the presence and power of the Risen, Glorified One—notice—follows and is conditioned upon obedience to this commission—command.

Tuesday. Missionaries in Antioch. Acts 11: 19-26. The gospel must have often a good hold in Antioch, that so soon after its own evangelization the city became a missionary center. Your missionary zeal is the measure of the thoroughness of your conversion.

Wednesday. Paul's First Missionary Journey. Acts 13: 1-12. It wasn't very far across to Cyprus, but it was at least "launching-out." See to it that your Christianity doesn't hug the shore—of life, of community, of native land.

Thursday. The Holy Spirit in Missions. 1 Cor. 2: 1-10. I like the use of that word "demonstration" here (ver. 4). The Spirit takes any wisdom we may have, and any faith; our weakness, fear, and trembling—and therewith *demonstrates* Christ and the gospel, to the Athen world, or any world.

Friday. Spreading the Gospel. Rom. 1: 15-21. Rather than being proud of what he had accomplished, the apostle is humble in sheer amazement before the

fact that men of sinful life and darkened souls had been made "obedient" to Christ, even sanctified by the Holy Ghost.

Saturday. Sharing the Gospel. 1 Thess. 1: 1-10. Paul ever has in mind this sharing, "passing along," nature of the gospel: Christ to him—him to those Thessalonians—them to dwellers in Macedonia and Achaia—and so on, "in every place" (ver. 8).

Sunday. A New Song in the Earth. Isa. 42: 6-13. The significance of these stirring Acts narratives is that now the word that had been whispered in so many Old Testament promises has broken out into an "end of the earth" song (ver. 10).

At the Threshold of the Lesson

It will be well to recur to the lesson for July 26, "Christianity Spread by Persecution." The seed blown by the wind. Notice, too, how the church began to thrive and grow as soon as it got away from the stifling, provincial atmosphere of Jerusalem, out into the freer air of the larger world (Cyprians and Cyrenians.)

Antioch was the second great center of early Christianity, "beginning at Jerusalem." The first Christian missionaries worked by preference in big towns and

eight miles from Antioch's seaport, Seleucia. It was Barnabas' home land (4:36). There was a large Jewish population; and Christianity had already gained a foothold in the island (11:19,20).

John Mark accompanied the two missionaries (as their assistant?). The son of that Mary whose home seems to have been the headquarters of the Jerusalem church, and cousin of Barnabas, he is destined to play a great rôle in the history of the apostolic church. As a younger man he may have looked after the travel arrangements. It has also been suggested that he baptized the converts (cp. 1 Cor. 1:14).

They preached first in the synagogues. Thus "beginning at Jerusalem." This was Paul's usual practice, though he never forgot that his mission was especially to the Gentiles. The synagogue afforded him an audience, a "pulpit." Confident that the new soil would yield a richer harvest, he nevertheless did his duty by the old.

From Salamis to Paphos the capital of the island was upward of 125 miles. They must have proclaimed the gospel in the cities along the way. Did they make many converts? We may suppose that they did. Perhaps the Mnason of Acts 21:16 was one of them. A hundred years from this time Cyprus was dotted all over with Christian churches.

III. THE GOSPEL VERSUS SORcery Ver. 6-12

Roman provinces were of two kinds. Those under the direction of the emperor were governed by *proprietors*, those under the supervision of the Roman senate, by *proconsuls*. Cyprus had belonged to the former class until A. D. 14, when the Emperor Augustus had turned it over to the senate.

Sorcerers, men practising the occult ("black") arts, were very numerous at this time all over the Roman world. The word "Elymas" is Arabic and means "magician," "wizard." His stock in trade would include charms, incantations and fortune-telling. The law was emphatic and severe in its condemnation of all that pertained to these black arts (Lev. 20:27; Deut. 18:10-14). "Sorcery is resorted to when people desire the accomplishment of some purpose which is counter to morality or religion" (A. S. Carrier).

Paul's condemnation of the man is all the more severe because he was a Jew and supposedly able to judge between religious truth and religious humbug. The powers of darkness are always, even in our day, seeking to hinder the gospel's advance by the aid of the black arts, superstition, ignorance. Paul's epithet, "son of the devil" (ver. 10) may be taken in contrast with his actual name, Bar-jesus, "son of Jesus" (Joshua).

The blindness of Elymas may symbolize the dulness of intellect and conscience that comes inevitably to those who teach and practise the false. Chrysostom's comment is, "By the sign

whereby he (Paul) had himself been won he desired to win the sorcerer." "Elymas had brought others into spiritual bindness and now physical blindness came on him. He had been leading others astray, and now he needed himself to be led" (Amos R. Wells).

Jesus severely condemned "blind guides." To mislead or stand in the way of those who are struggling toward God is certainly a grievous sin against the Holy Ghost (cp. Matt. 15:13,14; Luke 6:39). But the mercy, also, of Paul's God, does it not enter in? The blindness is but for a season (ver. 11).

Notice that it was "the teaching of the Lord" that won the proconsul. That teaching is always a better and more efficacious magic than magic. Because from now on in the Book of Acts the name Paul is ordinarily used rather than Saul, some have supposed that the apostle adopted the cognomen from his first distinguished convert. A rather fanciful supposition, it might be said.

Practical Questions for Class Discussion

- ¶ Are men "separated" for specific tasks in the church today? That is, in what manner and through what agencies does the Holy Spirit make appointments?
- ¶ What qualifications, in particular, had Paul for the mission to the Gentiles?
- ¶ Show how American Christianity was changed for the better by the foreign missionary revival associated with Adoniram Judson.
- ¶ To what sort of people does pseudo-religion, magic, make an appeal?
- ¶ Why are the more refined, sophisticated, systems of false religion—pseudo-religion—more dangerous to

the truth and for the church than those that are patently pure humbug? ¶ How are we to distinguish between true and false spirits? What is the Bible rule? Are we today called upon to do this?

¶ If some new religion, or new form of Christianity, is offered you as better than the old, how would you go about its proving?

Notes and Comments

We often wonder what would have happened to the gospel if it had never gotten out of Jerusalem. It was comparatively new at Antioch, but nevertheless it couldn't afford to stay there. It has no ultimate goal, final stopping-place except heaven.

"These early Christians did not seem to be much affected by the argument that 'there are heathen enough at home.'" Antioch there were half a million pagans when the Holy Spirit said, "Separate Barnabas and Saul."—C. R. Erdman.

F. B. Meyer suggests that if we had illuminated copies of Scripture, the thirteenth chapter of Acts should be decorated with a ship. A thing that does not move is inappropriate as a sign of the gospel. Jesus said, "Go—into the world!" The gospel got started and has never stopped—and never shall.

"God is always putting forth his mission." He is at work in little Scotch hamlets and Welsh villages, and amid English factories and workshops, and now it is a Moffatt or a Linvingstone, a Morris or a Mackay, a Chalmers or a Griffith Jones that is thrust forth. God finds them, and when the live and loving churches in the midst of which they have arisen look upon them with Spirit-opened eyes, they know that in the appearing the Spirit is speaking to the churches" (Thomas Yates).

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

To all teachers of men's classes I recommend two brief readings. The first is the Book of Acts, beginning at the eleventh chapter, in Goodspeed's translation. It is a fascinating recital of very early struggle in the history of Christianity. The second is A. H. Newman's *A Manual of Church History*,¹ Period VI, Chapter I, pages 415 to 424. Here in a few pages is a characterization of the period from the close of the religious wars of the sixteenth and seventeenth centuries to the beginning of the twentieth century. In a brief paragraph on "Missionary Endeavor," and by implication throughout the ten pages referred to, will be found much of pertinence to the inciting causes of missions.

¹ Published by The American Baptist Publication Society; two volumes, \$4.00.

(I hope I am not professorial in "assigning readings," as in a classroom, and hope the two volumes will be available to my readers.)

Here is the opening verse in Acts as translated by Goodspeed:

"The apostles and brothers all over Judea heard that the heathen had accepted God's message, and when Peter returned to Jerusalem the advocates of circumcision took him to task, charging him with having visited and eaten with men who were not Jews. Then Peter explained the matter to them from beginning to end (then he tells about his vision at Joppa)."

It is hard for us, even with all the imagination we can summon, to realize that the early followers of Jesus missed the keynote of his ministry, and tried to keep to themselves the gospel of repentance and salvation. We learned last week that Peter was a reluctant convert

he doctrine that "God shows no party." Peter was now to learn that he had a job on his hands to convince his brothers-in-faith of the authenticity of his own conviction. Our missionary activities today have a job on their hands to convince many of us as church members that Jesus meant what he said in the Great Commission. Have you read it?

Read along in Acts till you reach chapter 14: "We have taken a solemn oath not to touch anything to eat till we have heard Paul." It is amazing. Why kill him? Because he was breaking loose from the shackles of religious provincialism. These few chapters of Acts are a fire with missionary zeal, and missionary opposition.

If you listen to Peter as he tells about his vision, and accept his own deductions from the vision he there had, and if you sympathize with him for the next few years, as he was detained in prison, spirited out of a hostile city at night under guard of soldiers, shipwrecked, and finally delivered to the civil authorities in Rome—you will have to be a missionary. You can't get away from it.

Now I hope you will read Newman. I fear that some of you may not get tired of the book. I want to quote the last paragraph of the reference given. Read it, please:

The wonderful progress that evangelical Christianity has made in the world during the present period, and the rapidity with which it is still advancing, and the growing pervasiveness of its influence on civilization, notwithstanding its imperfection with which it has been understood, lived, and taught by most of its adherents, constitute the most convincing evidence of its divine character and furnish the fullest assurance of its ultimate triumph. It is becoming more and more evident that Christianity is not only the true religion, but that it is the best philosophy, and that the only satisfactory philosophy of history is that which it involves. Progress is the key-word to the understanding of history. Christianity is the embodiment of the principle of progress."

If you accept Newman's position as outlined above; if you admit, despite its imperfections with which we as Christians understand, live and teach our faith, that the growing influence and pervasiveness of Christianity augur its ultimate triumph, consistency requires that you recognize yourself as missionary in spirit.

Missions are in the Christian picture. They are imbedded in it. Christianity is a dynamic. Missions are the logical expression of the inner faith.

Before My Class of Women

Marjorie F. Sherwood, Salem, Massachusetts

The dark spots of the history of the missionary church are worth noting. It was dark at Calvary, but Easter followed.

It was dark after the ascension, but the Holy Spirit came. It was dark when persecution scattered the followers of Jesus after the death of Stephen, but the light was carried to the Gentiles. Nothing is hopeless for those willing to wait for God's time and then work to spread his message.

After making the order of the important events included in today's lesson clear to the class, we might emphasize these points:

1. *Only to Jews* (11:19). It was hard for those early followers of Jesus to see beyond their Jewish horizons. They seem to us narrow and exclusive, but are we any better? "Our greatest home mission fields are those marked off by barriers of race. We have learned to tunnel through mountains and to bridge rivers. We have built roads across the desert, and by these roads missionaries have made their way to the most distant points on our missionary frontiers. We have penetrated the regions most difficult of access in Alaska, where missions are being served both by boat and by airplane. But no one has yet been able successfully to cross the barriers of race."¹

Even many of us who see people of other races frequently find it hard to overcome inherited prejudices against those whose skin, eyes, dress or language differs from our own. Let us not be too harsh in our judgment of these early preachers until we can learn to practise Christian friendliness toward new Americans in our own locality.

2. "He (Barnabas) . . . encouraged them all to make up their minds to be faithful to the Master" (Acts 11:23, Twentieth Century New Testament). Barnabas was not interested in building up a church of shallow or temporary Christians. He insisted on the converts being dependable whatever happened. Probably many had to face opposition from their families and friends. Barnabas did well to encourage the exercise of a strong will; "make up their minds to be faithful." One such modern disciple is Esther Sing, a winsome Chinese young woman who is studying this year at Crozer Theological Seminary. Six months after she graduated from Shanghai University she was called to take charge of Riverside Academy for girls, in Ningpo. This was during the anti-foreign uprising of 1927, when all missionaries had to leave Ningpo. That first winter brought problems enough for a lifetime to this young and inexperienced girl. A cholera epidemic broke out. Antiforeign resentment seemed endless. Communist soldiers occupied part of the school. But this girl had "made up her mind to be faithful." She is considered one of the outstanding Christian woman leaders of East China today.²

¹ *God and the Census*. Robert N. McLean. Page 81.

² Adapted from *Missions*, April, 1936, page 214.

3. "For he was a good man" (Acts 11:24). Not everybody can be great, but we could all be good. Simple goodness is something people can understand. Long after men of great abilities are forgotten the influence of a life of active goodness will remain. We must not conclude that Barnabas was not busy. He preached, taught, visited. When the work became too much for one man he went after Paul to help. In the March issue of *Missions* is a wonderful story of the service which three outstanding physicians of Philadelphia, Pa., have given to the Italian Baptist Christian Center. When the clinic was given notice to close because home mission funds were not available, the missionaries appealed for volunteer service. These doctors offered to each conduct one clinic a week. One of these high-priced doctors treated last year 1,029 patients without a single fee. When asked to give additional service, one doctor replied: "Certainly I'll do it. I never refuse to give any help that is in my power to give. Why should I? How could I?" This great-hearted doctor often visits the Italian people in the hospital, making friendly calls, not professional ones. Small wonder that a woman said, "It doesn't matter what religion the doctor belongs to. Everybody can see that he is a Christian."

4. Sandwiched in between the names of Barnabas and Saul (13:1) are three other men. All we know of them is included in these three verses at the beginning of chapter 13. They belong to that long list of "unsung heroes." Men willing to serve faithfully year in and year out without having their names in the paper or heading important committees. What would the church be without such men and women?

5. Elymas the sorcerer (13:8-11) gives an opportunity to impress a warning of the seriousness of attempting to prevent another from becoming a Christian. Jesus himself said it was a terrible offense (Matt. 18:6).

Thus we see that the beginning of world missions brought out just the same traits of character that we find in people today. It also showed the same loyalty and devotion in spreading the good news.

The Lesson Lived

Susanna G. Fisher

THE POWER OF CHRIST

When Sir Wilfred Grenfell writes a little book entitled *What Jesus Christ Means to Me*, his readers discover part of the secret of that man's ministry to the underprivileged people of Labrador across more than forty years. Through the preaching of Moody the young doctor caught a glimpse of the cause of the Great Physician, and the Labrador doctor's fruitful and beneficent ministry of helpfulness furnishes present-day facts to support the Christian's conviction that Christ still has power to heal and save.

Order of Service

AIM OF THE QUARTER'S LESSONS: To lead the student to an understanding of New Testament Christianity, and to beget in him the desire and purpose to live the Christian life and to win others to faith in the Lord Jesus

OPENING MUSIC. Piano, organ, or orchestra.

The piece should be spirited enough to quiet the confusion, but sufficiently sober to put those present in a worshipful mood.

PRAYER, preferably by the superintendent, followed by the Lord's Prayer (in unison).

HYMN. Suggested: "O Worship the King!"
"Come, My Soul, Thou Must Be Waking";
"Praise the Lord, Ye Heavens Adore Him!"

RESPONSIVE READING.

Superintendent. The Lord is my shepherd: I shall not want.

School. He maketh me to lie down in green pastures:

Superintendent. He leadeth me beside the still waters. He restoreth my soul;

School. He leadeth me in the paths of righteousness, for his name's sake.

Superintendent. Yea, though I walk through the valley of the shadow of death, I will fear no evil:

School. For thou art with me: thy rod and thy staff they comfort me.

Superintendent. Thou preparest a table before me in the presence of mine enemies;

School. Thou anointest my head with oil; my cup runneth over.

Superintendent. Surely goodness and mercy shall follow me all the days of my life;

School. And I will dwell in the house of the Lord for ever.

Superintendent. Thou wilt keep him in perfect peace, whose mind is stayed on thee;

School. Because he trusteth thee.

Superintendent. Now the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

School. Make you perfect in every good work to do his will,

Superintendent. Working in you that which is well pleasing in his sight,

School. Through Jesus Christ; to whom be the glory for ever and ever. Amen.

HYMN. Suggested: "Sing Them Over Again to Me"; "Tell Me the Stories of Jesus"; "Praise Him! Praise Him! Jesus, Our Blessed Redeemer."

SCRIPTURE READING. Suggested: Matthew 9:1-13; or Isaiah 11:1-9; or Psalm 24.

SPECIAL EXERCISES, such as birthday offering, missionary, evangelistic or temperance talk.

HYMN. Suggested: "I Love Thy Kingdom, Lord"; "I Will Sing the Wondrous Story"; "There Is No Name So Sweet on Earth."

PRAYER (by one of the teachers, or the pastor).

CLASS PERIOD.

CLOSING WORSHIP.

MUSIC, for reassembling of classes (dignified, but not too quiet).

SUPERINTENDENT'S FIVE MINUTES, for brief, stimulating reports, announcements, and, at least on some Sundays, an invitation to make the decision for Christ.

REPORTS OF SECRETARY AND TREASURER.

HYMN. Suggested: "Some Day the Silver Cord Will Break"; "One More Day's Work for Jesus"; "I'm Pressing On the Upward Way."

BENEDICTION. Mizpah, or Numbers 6:24-26 (in unison).

RALLY DAY SUPPLIES

Rally Day Programs and Services

In Loyal Service. This new service for Rally Day provides a medium of expression for young and old. Bright, cheerful music, to appropriate words, and recitations especially written fill its pages. A complete service arranged for all departments of the church school. The use of this will enable you to begin your fall work with a service of song and exercises that will quicken and strengthen the heart and mind to renewed activity. **\$6.00** a hundred; **\$3.25** for fifty; **80 cents** a dozen; single copy, **10 cents**.

The Highway of Service. This service has been arranged with much care and is complete with songs, recitations, etc. By using this service any school, large or small, will be presenting a program that will be helpful and pleasing to all those participating. **\$6.00** a hundred; **\$3.25** for fifty; **80 cents** a dozen; single copy, **8 cents**.

Rally in His Name. Inspiring music, melodious but not difficult, is one of the marked features of this Rally Day Service. The poems are especially fine and sure to prove helpful in meeting all forces of the school in one great service of work and worship, the effect of which should last all the year. **\$6.00** a hundred; **\$3.25** for fifty; **85 cents** a dozen; single copy, **10 cents**.

The Paramount Rally Day Book

A splendid gathering of new and novel recitations, exercises, dialogues, playlets, drills, and songs for this great occasion of the year. Festive and charming features that will add zest and flavor to the program and bring delight to all. **25 cents** each. (46)

Rally Day Treasury

Recitations, exercises, dialogues, pantomimes, tableaux, decorating suggestions, and musical numbers, for all departments of the school. **35 cents** a copy. (41)

Rally Day Helper, No. 1

To be used in planning and arranging your Rally Day program. Contains seventy recitations and exercises, as well as three complete songs for the Primary Department. **25 cents**. (136)

Booster Tokens

Stimulating Rally Day Souvenirs



Eight brilliant and beautiful designs. Gold embossed with margins milled off like money. Made of heavy cardboard. Two inches in diameter.

On the face of each token or coin is attractively displayed a terse saying, worked out to enrich thought about the worth of the Sunday school. An interesting symbol illustrates each of them. On the other side is found a supporting statement, strikingly lettered.

Distribute them as Rally Day mementoes or give them out as recognitions for merit in Attendance, New Members Brought, Punctuality, Memorization, etc.

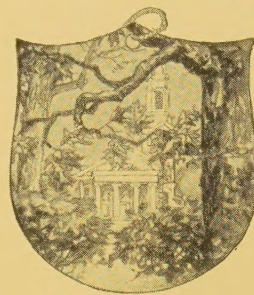
Use them in new-member campaigns. Sold only in assorted packages of one hundred, **\$1.00**.

Rally Day Souvenirs

Four attractive button-hole souvenirs printed in appropriate colors on cardboard with string attached. Give one to each member of the Sunday school. To be worn on Rally Day. The size is slightly larger than the illustration. Order by number. **\$1.00** a hundred. (81 P)



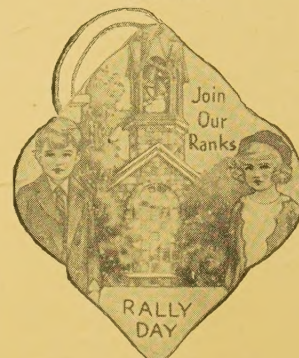
No. 1044



No. 1045



No. 1040



No. 1042

Rally Day Button



Celluloid Button. Same size as shown, in beautiful colors. **20 cents** a dozen; **\$1.50** a hundred.

Although listed as Rally Day Supplies, these Booster Tokens can be used very successfully at any season of the year and in many ways.

Tax Must be Added in States where Sales Tax is in Force

THE AMERICAN BAPTIST
PUBLICATION SOCIETY

16 Ashburton Place, Boston
1107 McGee St., Kansas City

1701-1703 Chestnut Street, Philadelphia
72 E. Randolph St., Chicago
505 Washington Mutual Bldg., Seattle

313 W. Third St., Los Angeles
223 Church St., Toronto

Order from Our Nearest House. Duty Extra in Canada

Coming
A NEW STORY

Ready This Fall!
Cloth, \$1.50

By **ZENOBIA BIRD**

Author of "Sally Jo," "Eyes in the Dark," etc.

STOKE OF BRIER HILL

A Story of the Kentucky Mountains

Zenobia Bird's latest story suggests at times the work of John Fox, Jr., in "His Little Shepherd of Kingdom Come." It is by far the best work she has done. Her previous successes have thoroughly established the author in thousands of American homes as the outstanding story-writer of the day who regularly combines adventure, excitement and thrills with a wholesome religious background. **STOKE OF BRIER HILL** breaks new ground, taking us down into the Kentucky Mountains, with Stokely MacDevitt, a heroic and lovable young mountaineer, as its chief character. Although it is distinctly a man's story (there is nothing effeminate about it), one does not find it difficult to picture thousands of young women who will be thrilled as they lose their hearts completely to "Stoke" the brave but soft-speaking hero of Miss Bird's latest creation.

Cloth, \$1.50

OTHER NEW BOOKS

Boyd Edwards, D. D.

Boys Will Be Men

Straight from the Shoulder Talks

These straight talks by the noted Headmaster of The Mercersburg Academy to the boys of his school have a frankness, intimacy and humanness of exceptional value. Doctor Edwards understands boys and appreciates their temptations and aspirations and gives counsel as a comrade who has won their confidence.

\$1.50

Arthur Percy Fitt

Moody Still Lives

Word Pictures of D. L. Moody

This is an intimate view, a close-up of D. L. Moody, by his son-in-law and former Secretary to the famous evangelist. It is filled with interesting incidents, hitherto unknown, which throw a flood of light upon the character and influence of the greatest evangelist of modern times.

\$1.50

George A. Crapullo

Messages to Modern Youth

Forthright solutions of youth problems with a unique understanding of their intellectual perplexity, their moral discord, their economic unrest, their spiritual confusion.

\$1.00

Louise Price Bell

Having a Party?

Brand New Ideas for Fun, Frolic and Feasting

This test is fully met in these original, simple, inexpensive and practical suggestions which have been tested and found workable. Parties for New Year's Day, Washington's Birthday, St. Patrick's Day, Easter Week, Mothers' Day, Fathers' Day, Independence Day, Hallowe'en, Thanksgiving, Christmas and ever so many other occasions.

Fully Illustrated. \$1.50

Sarah Elizabeth Blacklock

Among the Shadows

A Story of Real Life

This story is the kind of melodrama that colors actual life and gives the needed fragrance to what is drab and commonplace. This story is an apt illustration of fact being more thrilling than fiction.

\$2.00

John E. Charlton

Just One More Story

Six-Minute Talks for Boys and Girls

Stories for Boys and Girls, brief, picturesque and gripping. Two previous volumes by this author have had large sales by reason of his effective new approach to the child mind. This third volume will be acceptable alike to preachers, teachers, parents and children, and give much pleasure and guidance to them all.

\$1.25

*For Sale
By All Booksellers*

FLEMING H. REVELL COMPANY 158 Fifth Ave., New York